

THE PRIMER, IN ENGLISH

and Latyn, set forth by the Kynges
maiestie and his Clergie to be taught
learned, and read: and none other
to be vsed throughout all his
dominions.

IMPRINTED AT
London vvithin the precinct of
the late dissolued house of the
Gray friers by Richard Grafton
Printer to the Princes grace,
the. vi. daye of Septembre,
the yeare of our lorde,
M.D.XLV.

Cum priuilegio ad im-
primendum solum.

This booke belongeth to Thomas altop
p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The contentes of this booke.

The Kalendre.

The kynges highnes iniunction.

The praier of our Lorde.

The salutation of the angel.

The Crede or article of the faith.

The ten commaundementes.

Certain graces.

The Matyns.

The Euen-song.

The Complin.

The Seven psalmes.

The Letany.

The Dirige.

The Commendations.

The psalmes of the passion.

The passion of our Lorde.

Certain godly praiers, for sundry purposes.



48.

84.

R January hath. xxi. dayes.

xix **A** Januarii. The circumcision of Christ

viii **b** iiii No.
c iii No.

xvi **d** Pradie,
b **c** Nonas. The Epphang

f vii Id.
xiii **g** vii Id.

ii **A** vi Id.
b v Id.

x **c** iiii Id.
d iii Id.

The sunne in Aquario.

xviii **e** Pradie

vi **f** Idus. S. Hyllary.

g **xix** Kalendas Februarii.

xv **A** xviii kl.

iiii **b** xvii kl.

c xvi kl.

xii **d** xv kl.

i **e** xiiii kl.

f xiii kl.

xix **g** xii kl.

A xi kl.

xviii **b** x kl.

vi **c** ix kl.

d viii kl.

xiii **e** vii kl.

ii **f** vi kl.

g v kl.

xi **A** iiii kl.

xix **b** iii kl.

c Pradie.

A. ii.

i
ii
iii
iiii
v
vi
vii
viii
ix
x
xi
xii
xiii
xiiii
xv
xvi
xvii
xviii
xix
xx
xxi
xxii
xxiii
xxiiii
xxv
xxvi
xxvii
xxviii
xxix
xxx
xxxi

RL February hath. xxviii. dayes.

viii	d	February.	Fast.	
	e	vi	No. The Purification of our Lady.	ti
xvi	f	v	No. Saint Blase martyr.	ti
v	g	iiii	No.	ti
	A	iii	No. Saint Agathe martyr.	b
xiii	b	Pradie		vi
ii	c	Jonas		vi
	d	viii	Id.	viii
x	e	vii	Id.	ix
	f	vi	Id.	x
xviii	g	v	Id. The sunne in sciscibus.	xi
vii	A	iiii	Id.	xii
	b	iii	Id.	xiii
xv	c	Pradie.	Saint Valentine.	xiiii
iiii	d	Idus.		xv
	e	xiii	Kalendas Marcii.	xvi
xii	f	xii	kl.	xvii
i	g	xi	kl.	xviii
	A	x	kl.	xix
ix	b	ix	kl.	xx
	c	ix	kl.	xxi
xvii	d	viii	kl.	xxii
vi	e	vii	kl.	xxiii
	f	vi	kl.	xxiiii
xiiii	g	v	kl. S. Mathy apostle.	xxv
iii	A	iiii	kl. The place of the lepe peate.	xxvi
	b	iii	kl. S. Augustine bishop.	xxvii
x	c	Pradie.		xxviii

Marche hath. xxi. **Dayes.**

ix	d	Marcell.		
x	e	vii No.		ii
xi	f	vi No.		iii
xii	g	v No.		iiii
xiii	A	iiii No.		v
xiiii	b	iii No.		vi
xv	c	Idie.		vii
xvi	d	Nonas.		viii
xvii	e	viii Id.		ix
xviii	f	vii Id.		x
xix	g	vi Id.	The Sunne in Ariete.	xi
xx	A	v Id.	Equinoctium	xii
xxi	b	iiii Id.	S. Gregory.	xiii
xxii	c	iii Id.		xiiii
xxiii	d	Idie.		xv
xxiiii	e	Idus.		xvi
xxv	f	xvi Kalendas Aprilis.		xvii
xxvi	g	xv kl. S. Edwarde martyr.		xviii
xxvii	A	xiiii kl. S. Joseph.		xix
xxviii	b	xiii kl.		xx
xxix	c	xii kl.		xxi
xxx	d	xi kl.		xxii
xxxi	e	x kl.		xxiii
xxxii	f	ix kl.	Fast.	xxiiii
xxxiii	g	viii kl. The Annuncion of our Lady.		xxv
xxxiiii	A	vii kl. Resurrection of Iesu Christ.		xxvi
xxxv	b	vi kl.		xxvii
xxxvi	c	v kl.		xxviii
xxxvii	d	iiii kl.		xxix
xxxviii	e	iii kl.		xxx
xxxix	f	Idie.		xxxi

a.iii.

RL April hath. xxx. daies.

viii	g	Aprilis.		
xvi	A	iiii No.		
v	b	iii No.		
	c	Idie. S. Ambrose.		
xiii	d	Nonas.		
ii	e	viii Id.		
	f	vii Id.		
x	g	vi Id.		
	A	v Id.		
xviii	b	iiii Id. The Sunne in Taurus.		
vii	c	iii Id.		
	d	Idie.		
xv	e	Idus.		
iiii	f	xviii Kalendas Maii.		
	g	xvii kl.		
xii	A	xvi kl. S. Ildozus.		
i	b	xv kl.		
	c	xiiii kl.		
ix	d	xiii kl. S. Alphege martyr.		
	e	xii kl.		
xvii	f	xi kl.		
vi	g	x kl.		
	A	ix kl. S. George.		
xiiii	b	viii kl.		
iii	c	vii kl. S. Marke euangelist.		
	d	vi kl.		
xi	e	v kl. S. Anastasius.		
	f	iiii kl.		
xix	g	iii kl.		
viii	A	Idie.		

RL Maie hath. xxxi. daies.

	b	Maie.	Philip and Jacob apostles	
xxvi	c	vi	No. Saint Athanasius.	ii
b	d	v	No.	iii
	e	iiii	No.	iiii
xxv	f	iii	No.	v
ii	g	Pradie.	S. Ihon befoze port latine.	vi
	A	Nonas.		vii
x	b	viii	Id.	viii
	c	vii	Id.	ix
xxiii	d	vi	Id.	x
xvii	e	v	Id. Saint Antony martyr.	xi
	f	iiii	Id.	xii
xv	g	iii	Id. The Sunne in Gemini.	xiii
iiii	A	Pradie.		xiiii
	b	Idus.		xv
xxii	c	xvii	Kalendas Junii.	xvi
xvi	d	xvi	kl. Saint Barnarde.	xvii
	e	xv	kl.	xviii
ix	f	xiiii	kl.	xix
	g	xiii	kl.	xx
xxvii	A	xii	kl.	xxi
xi	b	xi	kl.	xxii
	c	x	kl.	xxiii
xxiv	d	ix	kl.	xxiiii
xviii	e	viii	kl.	xxv
	f	vii	kl.	xxvi
xii	g	vi	kl. Saint Bede.	xxvii
	A	v	kl.	xxviii
xxix	b	iiii	kl.	xxix
xviii	c	iii	kl.	xxx
xxvi	d	Pradie		xxxi

a. iiii.

BL June hath. xxx. daies. **IIA**

b	e	Junii.	S. Nicodeme marty.	i
ii	f	iiii No.		ii
iiii	g	iii No.		iii
v	A	Pradie.		iiii
vi	b	Nonas.	S. Boniface and his felowes.	v
vii	c	viii Id.		vi
viii	d	vii Id.		vii
ix	e	vi Id.		viii
x	f	v Id.		ix
xi	g	iiii Id.		x
xii	A	iii Id.	S. Barnabe.	xi
xiii	b	Pradie.		xii
xiiii	c	Idus.	The Sunne in Cancer.	xiii
xv	d	xviii kalendas Julii.	S. Basile.	xiiii
xvi	e	xvii kl.		xv
xvii	f	xvi kl.		xvi
xviii	g	xv kl.		xvii
xix	A	xiiii kl.	S. Marke & Marcelliane ma.	xviii
xx	b	xiii kl.		xix
xxi	c	xii kl.		xx
xxii	d	xi kl.		xxi
xxiii	e	x kl.	S. Albane marty.	xxii
xxiiii	f	ix kl.	Fast.	xxiii
xxv	g	viii kl.	Natiuite of Ihon Baptist.	xxiiii
xxvi	A	vii kl.		xxv
xxvii	b	vi kl.		xxvi
xxviii	c	v kl.		xxvii
xxix	d	iiii kl.	Fast.	xxviii
xxx	e	iii kl.	Peter and Paule Apostles.	xxix
xxxi	f	Pradie.		xxx

KL July hath. xxxi. **daies.**

b	g	Julii.		i
ii	A	vi No.	The Visitation of our Lady.	ii
xiii	b	v No.		xiii
ix	c	iiii No.		ix
xviii	d	iii No.		xviii
xv	e	ii No.		xv
xi	f	Idie.		xi
xviii	g	Nonas.		xviii
xv	A	viii Id.		xv
xii	b	vii Id.	S. Cirill.	xii
xix	c	vi Id.		xix
xvi	d	v Id.		xvi
xiii	e	iiii Id.		xiii
x	f	iii Id.		x
xvii	g	Idie.	The Sunne in Leone.	xvii
xiv	A	Idus.		xiv
xi	b	xviii kalendas Augusti.		xi
xviii	c	xvii kl.		xviii
xv	d	xvi kl.		xv
xii	e	xv kl.		xii
xix	f	xiv kl.	S. Margaret marty.	xix
xvi	g	xiii kl.		xvi
xiii	A	xii kl.	Mary Magdalene.	xiii
x	b	xi kl.		x
xvii	c	x kl.	Fast.	xvii
xiv	d	ix kl.	James apostle.	xiv
xi	e	viii kl.	S. Anne the mother of Mari.	xi
xviii	f	vii kl.		xviii
xv	g	vi kl.	The Seven sleepers.	xv
xii	A	v kl.		xii
ix	b	iiii kl.		ix
xvi	c	iii kl.		xvi
xiii	d	ii kl.		xiii
x	e	Idie.		x

B A August hath. cxxi.

Dayes.

xlii	c	August.		
li	d	iiii No.		ii
	e	iii No.		iiii
xl	f	Pydie,		vi
	g	Nonas.		viii
xxviii	A	viii Id.	Transfiguration of our Lorde.	x
xvii	b	vii Id.	The feast of the name of Jesu.	xii
	c	vi Id.		xiiii
xv	d	v Id.		xvi
iiii	e	iiii Id.	Saint Laurence marty.	xviii
	f	iii Id.		xx
xxii	g	Pydie		xxii
i	A	Idus.		xxiiii
	b	xix Kalendas Septembris.	The sunne in Aie.	xxvi
ix	c	xviii kl.	Assumption of our lady.	xxviii
	d	xvii kl.		xxx
xxvi	e	xvi kl.	Saint Eusebius.	xxxi
xv	f	xv kl.		xxxii
	g	xiiii kl.		xxxiii
xxiii	A	xiii kl.		xxxiiii
xii	b	xii kl.		xxxv
	c	xi kl.		xxxvi
xx	d	x kl.		xxxvii
ix	e	ix kl.	fast.	xxxviii
	f	viii kl.	S. Bartholomew.	xxxix
xxv	g	vii kl.		xl
xiv	A	vi kl.		xli
	b	v kl.	Saint Augustine.	xlii
xiii	c	iiii kl.	The Decolation of saint Iho.	xliiii
	d	iii kl.		xliiiii
xxi	e	Pydie.		xlv

BL Septembze hath. xxx. Dayes.

li f Septembz. Sainct Chrysostome.

g liii No.

A ii No.

b Pridie.

xblii c Nonas.

bli d viii Id.

blii e vii Id.

xbi f vi Id. The Nativite of our lady.

liii g v Id.

A liii Id.

xlii b iiii Id. S. Prothe and Hyacinthe marty.

bli c Pridie.

bli d Idus.

lx e xliii Kalendas Octobz.

lxi f xlii kl. The sunne in Libra.

xblii g xbi kl. Sainct Lambert marty.

blii h x b kl.

blii b xliii kl.

xblii c xlii kl.

liii d xli kl.

liii e xli kl.

liii f xli kl.

liii g xli kl.

A blii kl.

blii b blii kl.

blii c bli kl. Sainct Cypriane.

xblii d b kl.

blii e liii kl.

liii f lii kl. Sainct Michael.

liii g Pridie.

f

li

lii

liii

b

bli

blii

bliii

lx

lxi

xlii

xlii

xliii

xliii

xb

xbi

xbii

xbiii

xix

xx

xxi

xxii

xxiii

xxiiii

xxv

xxvi

xxvii

xxviii

xxix

xxx

October hath. xxi. **daies.**

	A	Octobris.	
x	b	vi No.	ii
	c	v No.	iii
xviii	d	iiii No.	iiii
xvii	e	iii No.	v
	f	Idie.	vi
xv	g	Nonas.	vii
xiiii	A	viii Id.	viii
	b	vii Id. S. Dionise and his felowes mar. ix	
xiii	c	vi Id.	x
xii	d	v Id.	xi
	e	iiii Id.	xii
ix	f	iii Id. S. Edwarde.	xiii
	g	Idie. The Sunne in Scorpione.	xiiii
xviii	A	Idus.	xv
xvii	b	xviii Kalendas Nouembrys.	xvi
	c	xvi kl.	xvii
xv	d	xv kl. Duke euangelist.	xviii
xiiii	e	xiiii kl.	xix
	f	xiii kl.	xx
xii	g	xii kl.	xxi
xi	A	xi kl. Mary Salome.	xxii
	b	x kl.	xxiii
xviii	c	ix kl.	xxiiii
xvii	d	viii kl.	xxv
	e	vii kl.	xxvi
xv	f	vi kl.	xxvii
xiiii	g	v kl.	xxviii
	A	iiii kl.	xxix
xiii	b	iii kl.	xxx
	c	Idie.	xxxi

Fast.
Simon and Jude.

Fast.

RL Nouembze hath. xxx. dayes.

r	d	Nouembzys.	Alhalowes day.	i
ii	e	iiii	No Allsollen day	ii
xblii	f	iii	No.	iii
vi	g	Pradie.		iiii
v	A	Nonas.		v
xb	b	viii	Id. foure crowned martyrs.	vi
liii	c	vii	Id.	vii
iiii	d	vi	Id.	viii
xli	e	v	Id.	ix
i	f	iiii	Id.	x
x	g	iii	Id. S. Martyn bishop.	xi
ix	A	Pradie.		xii
viii	b	Idus.		xiii
xbli	c	xbiii	kl. Octo. The sunne in Sagitt.	xiiii
bi	d	xbii	kl.	xb
li	e	xbi	kl. S. Edmund archebishop.	xbi
xlii	f	xb	kl.	xbii
lii	g	xliii	kl.	xbiii
xli	A	xlii	kl.	xix
xi	b	xli	kl. S. Edmund kyng.	xx
xx	c	xli	kl.	xxi
lii	d	x	kl. S. Cicile virgyn & marty.	xxii
liii	e	ix	kl. S. Clement marty.	xxiii
iiii	f	viii	kl.	xxiiii
xbi	g	vii	kl. S. katherin virgyn & marty.	xxv
v	A	vi	kl.	xxvi
xv	b	v	kl.	xxvii
xlii	c	iiii	kl.	xxviii
li	d	iii	kl.	xxix
x	e	Pradie.	S. Andzewe Apolle	xxx

fast.

KL Decembre hath. xxi. dayes.

f Decembis.

xxiig	iiii	No.		ti
xxii	iii	No.		iii
	b	Pradie.		tiit
xx	c	Donas.		b
ix	d	iiii Id.	S. Nicholas.	vi
	e	iii Id.		viit
xxviii	f	vi Id.	The Conception of our Lady.	viit
	g	v Id.		ix
xxvii	A	iiii Id.		c
xxvi	b	iii Id.		xi
	c	Pradie.	The sunne in Capricor.	xiit
xxv	d	Idus.	S. Lucie virgyn and marty.	xiit
xxiv	e	xix Kalendas Januari.		xiit
	f	xxiii kl.		xx
xxiii	g	xxii kl.		xxi
xxii	A	xxi kl.		xxii
	b	xx kl.		xxiii
xx	c	xix kl.		xxix
xxviii	d	xviii kl.	fast.	xx
	e	xvii kl.	S. Thomas Apostle.	xxi
xxvii	f	xvi kl.		xxii
	g	xv kl.		xxiii
xxvi	A	xiv kl.	fast.	xxiii
xxv	b	xiii kl.	Natiuitie of Christ.	xxv
	c	xii kl.	S. Steuen.	xxvi
xxiii	d	xi kl.	S. John Euangelist.	xxvii
xxii	e	x kl.	Childermas day.	xxviii
	f	ix kl.		xxix
xx	g	viii kl.		xxx
	A	Pradie.		xxxi

An Almanacke for. xxii. yeres.

The lepe pere	The sodaines letter.	The golden numbre.	Easter.	The numbre of yeres.
A	A	bii	v. April.	M.d.xlv.
B	B	biii	xxv. April.	M.d.xlvi.
C	C	ix	x. April.	M.d.xlvii.
D	D	x	i. April.	M.d.xlviii.
E	E	xi	xxi. April.	M.d.xlix.
F	F	xii	vi. April.	M.d.l.
G	G	xiii	xxix. Marche	M.d.li.
H	H	xiiii	xbii. April.	M.d.lii.
I	I	xv	ii. April.	M.d.liii.
K	K	xvi	xxv. Marche	M.d.liiii.
L	L	xvii	xliii. April.	M.d.lv.
M	M	xviii	v. April.	M.d.lvi.
N	N	xix	xbiii. April.	M.d.lvii.
O	O	i	x. April.	M.d.lviii.
P	P	ii	xxvi. Marche.	M.d.lix.
Q	Q	iii	xliii. April.	M.d.lx.
R	R	iiii	vi. April.	M.d.lxi.
S	S	v	xxix. Marche.	M.d.lxii.
T	T	vi	xi. April.	M.d.lxiii.
U	U	vii	ii. April.	M.d.lxiiii.
V	V	viii	xxii. April.	M.d.lxv.
W	W	ix	xliii. April.	M.d.lxvi.

¶ A PREFACE MADE BY THE

Kynges moste excellent maie-
stie into this his primer
Booke.



ENRY THE .VIII.
by the grace of
god kyng of En-
glande, Fraunce,
and Irelande: de-
fender of the faith, and in
yearch supreme hedde of
churche of Englande and
Irelande: to all and singu-
lare our subiectes, aswell of
the Clergie as also of the
laie fee within any our do-
minions whatsoeuer thei
bee, gretynge. IT IS the parte
of kynges (whom the lorde
hath constituted & sette for
pastours of his people,) not
onely to procure that a qui-
ete and peaceable life maie
bee lede of all his vniuersal
subiectes: but also that the
B. i. same



Henricus
octauus
dei gra-
tia An-
glie, Francie &
Hibernie Rex, fi-
dei defensor, ac i tera-
ris ecclesie Angli-
canæ & Hibernicæ
supremū caput: Vni-
uersis subditis nostris
tam Clericis q̄ la-
cis itra quas cunq̄ di-
tiones nostras degenti-
bus, Salutem. Regū
est quos dominus con-
stituit pastores plebis
sue, non modo procu-
rare vt quæta trāquil-
laq̄ vita ab vniuersis
subditis

subditis suis traduca-
tur, sed etiam ut pie
religioseq; eam vero
dei cultu, ad illius glo-
riam & nominis sui
sanctificationem &
ternandq; ipsorum sa-
lutem transgatur.

Pietatis autem mul-
tae partes sunt, sed
non minima ea est,
quae deum patrem
pure ac intelligenter
inuocat, & ab au-
thore boni, quae bona
& salutaria sunt, ad
reliquam vitam insti-
tuendam contendit,
de praeteritorum ve-
ro bonorum largitio-
ne, ac malorum de-
pulsione gratias agit,
ac propterea vitulis

same life maie bee passed o-
uer godly, deuoutely, & ver-
tuously in the true wurship-
pyng and seruire of God, to
the honour of hym, & to the
sacrifyng of his name, & to
the euerlastyng saluaciō of
their owne selves. BUT to
godly deuotion there belo-
geth many poyntes, of whi-
che that same is not the lest
the whiche dooeth purely &
with perfeict vnderstanding
make inuocatiō to God the
father, and of the authour &
geuer of all goodnesse ear-
nestely craneth such thyng-
es as bee good and for the
solle health, for that parte
of the life that is behynd to
bee well ordred: & rendreth
thākes for the bounteous ge-
nyng of good thynges past,
& also for the putting awaye
of euilles, & therefore doeth

THE PREFACE

sacrifice vnto god with the
 calves & burned offering of
 the lippes. **B**UT **P**urenesse
 therof consisteth in this poin
 ce, if the heauenly father of
 lightes be worshipped and
 serued accordyng to the pre
 scription & appointement
 of the woorde of God, if we
 bee warie & circumspecte in
 this behalf, that wee talke
 with him in our prayers ac
 cordyng to his wille: after
 whose appointyng if wee
 directe our prayers, we haue
 assured trust & affiaunce (as
 the wytyng of the Apostle
 teacheth) that we bee heard
 of hym. **N**OW, prayer is vsed
 or made with right and per
 feicte vnderstandyng, if we
 syng with our spirite, & sing
 with our mynde or vnder
 standyng, so that the depe co-

atq; holocaustis labi
 orum deo sacra fac
 iat. Sed puritas in eo
 sita est, si ad præ
 scriptum verbi dei,
 celestis pater lumi
 num colatur, si in eo
 cauti & circumspe
 cti simus, vt secun
 dum voluntatem eius
 apud illum verba fa
 ciamus: iuxta cuius
 præscriptionem si o
 rationes nostras di
 rigamus, certam ha
 beamus fiduciam vt
 (Apostolicæ do
 cent literæ) ab eo nos
 exaudiri. Intelligen
 ter oratio adhibetur
 si psallatur spiritu,
 psallatur mente, vt
 verborum vim, men
 tus

THE PREFACE.

Et inquit sequatur, *rationis oculis præ-*
eat, ne cum spiritus **replaciō or raiuſhyng of the**
ore mens fructum **mynde folowe þ pithineſſe**
nullum percipiat, & **of þ woordes, & the guidyng**
quum sermonis non **of reaſō goe before, leſt whe**
tenet quem cum deo **the ſpirite dooeth praiſe, the**
libere habet, ſic quaſi **mynde take no fructe at al,**
cithara aut tibia vo- **& the partie þ vnderſtādeſh**
cem emittens, ſed e- **not the pitch or effectualneſſe**
andem quam emiſit **of the talke þ he frākely ma-**
vocem non capiens. **keth with God, maie bee as**
Et cum in alijs regio- **an harpe or pype geuyng a**
nis noſtræ partibus **ſoune but not vnderſtāding**
conſtituendi: permul- **the noiſe þ it ſelf hath made.**
tum opera curæq; po- **AND forasmuſhe as wee**
ſuerimus, tum in hac **haue beſtowed right greate**
re cum primis fru- **laboure & diligēce aboute ſet**
ctuoſa elaborancum **tyng a perfeite ſtaigh in þ**
quoq; duximus, ut & **other partes of our religiō:**
quid precarentur ho- **wee haue thought good to**
mines, & quibus eti- **beſtowe our earneſt laboure**
am verbis ſciunt, ne **in this parte alſo, beeyng a**
thyng as fructefull as the
beſt, chat men maie knowe,
bothe what they praiſe, & al-

res

THE PREFACE.

so with what wordes: lest
thynges special good & prin
cipall, beyng enwrapped in
ignorance of the wordes,
should not perfectly come
to the mynde & to the intelli
gence of men: or els thinges
beyng nothyng to the pur
pose, nor verie mete to be of
fered vnto God, should haue
the lesse effecte with god be
yng the distributour of all
giftes. IN cōsideratiō wher
of we haue sette out & geue
to our subiectes a determi
nate forme of praiyng in
their owne mother toung, to
shewente that suche as are
ignorant of any straunge or
fore speche, maie haue what
to prate in their owne ac
quainted & familiar lāgua
ge with fruite & vnderstā
ding: & to the ende thei shal not

*res optima, ignorantia
tione verborum im
plicata ad animam
et intelligentiam non
peruenirent, aut ae
lienae res et non fa
ctis idoneae quae deo
offerantur, apud de
um donorum, omniu
um diuisorem minus
valerent. Qua de
causa certa et praes
criptam precandi for
mam subiectis rō
stris sua et vulga
ri lingua tradidimus,
ut qui ignorantes ali
eni sermonis sunt, ha
beant quod domesti
ca ac familiari in lin
gua cum fructu ac
intelligentia precen
tur, et neq; res a
reli:*

THE PREFACE

religione vera abhor- **offre vnto God (beeyng the**
rentes, neq; voces ab **sercher of yreines & hertes)**
intelligentia sua ne- **neither thynges standyng**
gocias, deo renunt **cleue against true religion &**
& cordium seruitori **godlynesse, nor yet woordes**
officiant. Sed vt qu **ferre out of their intelligēce**
latine lingue intel- **and vnderstandyng. NEVER**
ligentes sunt, & a **THELESSE to thetente that**
num feruentiore quo- **suche as haue vnderstāding**
dam impetu in ea **of the latine toung, & thinke**
precari se posse pu- **that thei cā with a more fer**
tant, habeant in quo **uēt spirite make their prai-**
deo nullus neq; per- **ers in that toung, maie haue**
sona neq; lingue ac- **wherin to dooe their deuot-**
ceptoru vota faciant. **cion to God beeyng none ac-**
Eandem precandi for- **ceptour neither of any per-**
mulam, quam in An- **sonne ne toung: We haue pro-**
glico descriptum; **vided the self same fourme**
latinam nunc etiam **of praiyng to be sette forth**
in lucem edi curau- **in latin also, whiche we had**
mus, & omnia fieri- **afoze published in englishe,**
mus vobis, & omni- **to thetente, that we would**
bus ab idē sati fieret, **bee all thynges to all perso-**
ac

THE PREFACE

at large bee satisfied, and as
well the willes & desire of
them that perceiue bothe
tongues as also the necessi-
tie and lacke of them that
dooe not vnderstande the la-
tin AND wee haue iudged it
to bee of no small force for
auoidyng of strife and con-
tenciō, to haue one vni forme
maner or course of prayng
throughout all our domi-
nions: and a verie great
efficacie it hath to sturpe vp
the feruētēnesse of þe mynde,
if the confuse maner of prai-
yng bee somewhat holpen
with the feloship or anne-
xion of vnderstādyng: if the
frequentēnesse of the prayer
beeyng well perceiued dooe
put awaie þe rediuousnesse or
faintyng of the mynde be-
yng otherwys occupied &

tum illorum volun-
tati, qui vtriusq; lē-
guam percipiunt, tum
illorum necessitati qui
latinā non intell gunt.
Non minimum au-
tem valere existi-
mamus ad conten-
tionem vitandā. Hu-
iusmodi formam pre-
candi vniuersam dis-
tione nostra habere,
et maximam habere
vim ad ardorem men-
tis excitandum, si
confusionem precans
ad intelligentiā socie-
tas adiunget, si lan-
guorem alienatæ mē-
tis feruor perceptæ
precatōnis repellat,
si flammam cordis

B.iiii. turned

rbertas

THE PREFACE.

ueritas intelligentie turned fro prier: if the ple-
nueriat, si sequitur teousnesse of vnderstādyng
em animi collectam dooe nourishe and fede the
attentionis alacritas burnyng heate of the herte:
dispergat. Itaq; quā- & finally, if the cherefulnesse
ta nostra voluntas of earnest minding & matier
ac propensio fuit ad put clene awaye all slouth-
hæc edenda, tanta fulnesse of the mynde tofore
debet esse diligencia gathered. VVHEREFORE as
ac industria vestra greate as our will and fore-
ad hæc bene ac fru- wardenesse hath been to set
ctuose vtenda, ne cum forth and publishe these
omnia ad gloriam dei thynges, so greate ought
ac vestram salutem your diligēce and industrie
preparata propo- to bee towarde well & frui-
taq; sint, vos ipsi ctefully vbing thesame, that
solum vobis when al thynges hath been
ipsis ac vi- prepared and sette forth to
litatibus the gloie of God & for your
super vestris welthe: your selves onely
desitis. maye not bee slacke or negli-
 gente towarde your owne
 behouf and towarde your
 owne benefites.

AN INIVNCTION CEVEN

by the Kyng our souereigne lordes moſte excellent maieſtie for the autorifyng and eſtabliſhyng the uſe of this
Primer.



HENRY THE EIGHT BY the grace of God kyng of Englañd, Fraunce, and Irelande, defendour of the faith and of the church of Englande and alſo of Irelande in yearth the ſupreme hedde. To all and ſingulare our ſubiectes aſwel Archebiſhoppes, Biſhoppes, deanes, Archdeacons, Brouoſtes, perſones, vicars, curates, prieſtes, and all other of the Cleargie: as alſo all eſtates and degrees of the laie ſee, and teachers of youthe within any our realmes, dominions, and countries gretynge. Emong the manifolde buſineſſe, and moſte weightie affaires appertainyng to our regall authoritee and office, wee muche tenderyng the youthe of our realmes, (whoſe good educacion and vertuouſe byngyng by redouneth moſte highly to the honoure and praiſe of almighty God) for diuers good conſideracions, and ſpecially for that the youthe by diuers perſones are taught the Pater noſter, the Aue Maria, Crede, and ten commaundementes all in Latin and not in Engliſhe, by meanes whereof theſame are not brought by in the knoweledge of their faith, dutie and
C. l. obedience

THE INSTRUCTION.

obedience, wherein no Christen persone ought to bee ignorant And for that our people and subiectes whiche haue no vnderstandyng in the Latin tounge, and yet haue the knowelage of readding, make prairie in their bulgare tounge, whiche is to them best known: that by the meane thereof thei should bee the more prouoked to true deuotion, and the better sette their hertes vpon those thynges that thei prairie for. And finally, for the auoyding of the diuersite of primer booke, that are now abroade, wherof are almoste innumerable sortes whiche minister occasion of contencions and vain disputacions, rather then to edifie, and to haue one vniuersall ordre of all suche booke throughout all our dominions, bothe to bee taught vnto children, and also to bee bled for ordinary praieres of all our people not learned in the Latin tounge: haue sette furth this Primer or booke of praieres in Englishe to bee frequented and bled in and throughout all places of our saied realmes and dominions aswell of the elder people, as also of the youthe, for their common and ordinarie praieres, willyng, commaundynge, and streightly charging, that for the better bringyng vp of youthe in the knowelledge of their dutie towardes God, their prince, and all other in their degree, every scholemaster and bypnger vp of young begynners in learnyng nexte after their A.B.C. now by vs also sette furth, dooe teache this primer or booke of ordinarie praieres vnto theim in Englishe, and that the youthe customably and ordinarily vse thesame, vntill thei bee of compitent vnderstandyng and knowelledge to perceiue it in latin: At
what

The Injunction.

What tyme thei maie at their libertie either vse this
Primer in English, or that whiche is by our authoritie
likewyse made in the latin tounge, in all pointes cor-
respondente vnto this in English. And furthermore,
wee strightly charge and commaunde aswell all and
singulare our subiectes and sellers of booke, as also al
scholmasters and teachers of young children within
this our realme and other our dominions, as thei en-
tende to haue our fauour and auoyde our displeasure
by the contrary, that immediately after this our saied
Primer is published and imprinted, that thei ne any of
theim, bye, sell, occupie, vse, nor teache priuily or apart-
ly any other Primer either in English or latin, then
this, now by vs published, whiche with no small

study, trauaile, and laboz, wee haue purpo-

scely made to the high honour and glo-

ry of almightie God, and to the

comodite of our louyng and

obediente subiectes,

and edifyng of þ

same in godly

contempla-

cion and

ver-

tuouse exercise

of prayer.

Given at our Palaice of Westminster

the .vi. daie of May in the .xxxvii

yeare of our raigne.

L.ii.

The prayer of our Lorde.



Our father whiche art in
heauen, halowed be thy name.

Thy kyngdome come.

Thy will bee dooen in yearth,
as it is in heauen.

Geue vs this day our daily breade

And forgeue vs our trespases,
as we forgeue them that trespass

against vs.

And let vs not bee led into temptation.

But deliuer vs from euill. Amen.

*The salutation of the angell to the
blessed virgin Mari.*

Haille Mari full of grace, the Lorde is with thee:
Blessed art thou among women, and blessed is
the fruite of thy wombe. Amen.

The Crede, or. xii. articles of the Christen faith.



Beleue in **G O D** the father almightie,
maker of heauen and yearth.

And in Iesu Christ his only sone our lord

Whiche was conceived by the holy
gost, bo:ne of the virgin Mari.

Suffered vnder Ponce Pilate, was crucified, dead
buried, and descended into hell.

And the thirde day, he rose again from death.

He ascended into heauen, and sitteth on the right
hande of God the father almightie.

From thence he shall come to iudge the quicke, and
the dead.

Abelue

The Crede.



Beleue in the holy gost. The holy catholike church. The Communion of saintes the forgiveness of sinnes. The resurrection of the body. And the life everlasting.

The ten commaundementes of almighty God.



Thou shalt haue none other godes but me
Thou shalt not haue any graue Image
nor any likenesse of any thyng, that is in
heauen aboue, or in the yearth beneth, or
in the water vnder the yearth, to thintent
to dooe any godly honour or worship vnto them.

Thou shalt not take the name of thy lord God in vaine.

Remembre that thou kepe holy the Sabboth daie.

Honour thy father and thy mother.

Thou shalt dooe no murdre.

Thou shalt not commit adultry.

Thou shalt not steale.

Thou shalt not beare false witnes against thy neighbour.

Thou shalt not vnjustly desire thy neighbours house
nor thy neighbours wife, nor his seruaunt, nor his
mayde, nor his Oxe, nor his Ass, nor any thyng that is
thy neighbours.

Lorde, into thy handes I comende my spirite:

Thou hast redemed me, lord God of trueth.

Grace before diner.



Be yes of all thynges truste in the, O lord,

Thou geuest them meate in due season. Thou

doest open thy hande, and fillest with thy

blesyng every liuyng thyng. Good lord

C.iii.

blesse

Graces.

blesse vs and all thy gyftes, whiche wee receiue of thy
bounteous liberalite, through Christ our lord. Amen.

The kyng of eternall glorie, make vs parteners of
the heauenly table. Amen.

G O D is charitie, and he that dwelleth in charite
dwelleth in God, and God in hym. God graunte vs al
to dwell in hym. Amen.

Grace after diner.



The G O D of peace and loue, vouchsafe al-
waie to dwell with vs. And thou lord haue
mercie vpon vs.

Glorie, honour, and praise bee to thee, O
God, whiche hast fed vs from our tendre age, and ge-
uest sustenance to euery liuyng thyng: replenishe our
vertes with loye and gladnesse, that wee alwaie ha-
uyng sufficiente, maie bee ritche and plentiful in all
good woorkes, through our lord Iesu Christ. Amen.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And let vs not bee led into temptation.

But deliuer vs from euill.

: Lord heare my prayer.

And let my crye come to thee.

from the fierie dartes of the denell, bothe in weale
and woo, our sauiour Christe bee our defence, buckler
and shilde. Amen.

God saue the church, our kyng and realme, and
God haue mercie on all christen folles. Amen.

Grace

Graces.

Grace before supper.

O Lord Jesu Christ, without whom nothing is sweete nor sauery, wee beseeche thee to blesse vs and our supper, and with thy blessed presence to chere our hertes, that in all our meates and drynkes, wee maie taste and sauoure of thee, to thy honour and glorie. Amen.

Grace after supper.

Blessed is God in his gyftes.
And holy in all his woorkes.
Our healpe is in the name of the lord, who hath made bothe heauen and yearth.
Blessed bee the name of our lord,
From hencefurth worlde without ende.

Most mightie lord and mercifull father,
wee pelde thee herty thanks for our bodely sustenance, requirynge also moste intirely thy gracious goodnesse, so to feede vs with the foode of thy heauenly grace, that wee maie worthe-ly glorifie thy holy name in this life, and after bee partakers of þe life euerlastyng, through our **L O R D E** Jesu Christe Amen.
God saue the churche, our kyng and realme, and **G O D** haue mercie vpon all christen folles,
Amen.



The Mattins.



LORDE
opē thou
my lipps.
And my
mouthe
shal shew
thy praise

O God, to help me make
good spede.

LORDE make hast to suc-
coure me.

Glorie to the father, & to
the sōne, & to the holi gost
As it was in the begin-
nyng, and is now, and e-
uer shalbe worlde with-
out ende. Amen.

Hyle Mari full of
grace the Lorde is
with the, blessed art thou
amonges women, & bles-
sed is the fruite of thy
wombe. Amen.

a. i.

psalme



Omnē
labia me
a apies.
Et os me

um annūciabit lau-
dem tuam.

Deus ī adiutorium
meum & intende.

Festina.

Domine ad adiuuā-
dum me festina.

Gloria patri, et filio
et spiritui sancto.

Sicut erat in princi-
pio et nūc, et semp,
et ī sēcula sēculorū
Amen. Alleluya.

Ave Maria gra-
tia plena, dñs
tecum: benedicta tu
ī mulieribus, et be-
nedictus fructus vē-
tris tui. Amen.

Psalmus

The matyns.

Psalmus. xciii.

Canticum exitans ad
laudandum deum.

Venite exulte-
mus domino,
iubilemus deo salu-
tari nostro: p̄ocu-
penus faciem eius ī
cōfessione, et ī psal-
mis iubilemus ei.

Quoniam deus ma-
gnus dominus &
rex magnus super
omnes deos, quoniā
non repellit domi-
nus plebem suam,
quā ī manu eius sūt
omnes fines terre, et
altitudines mōtium
ipse conspicit.

Quoniam ipsius est
mare, et ipse fecit il-
lud, et aridā funda-
uerunt manus eius:
venite adoremus &

Psalm. xciii.

A song stirryng to the
praise of God.

Come & let vs re-
ioyce vnto the lord
let vs ioyfully syng to
God our saviour: let vs
come before his face with
cōfession and thākes ge-
uyng, & syng we ioyfully
vnto him in psalmes.

Hoꝝ god is a great lord,
and a great kyng ouer al
goddes, whiche doth not
forsake his people, in
whose power are all the
coastes of the yearth: &
he beholdeth the toppes
of the mountaines.

The sea is his, foꝝ he
hath made it, and his ha-
des haue fashioned the
yerth also: come therfore
& let vs woꝝshyp and fal
downe

The Matyns.

downe before God, let vs
wepe before the lord who
hath made vs, for he is
our lord God and we are
his people and the shepe
of his pasture.

To day yf ye heare his
voice se that ye hardē not
your hertes as in þ bitter
inurmuryng in the tyme
of temptation in wilder-
nes, where your fathers
tempted me, proued me,
and sawe my workes.

Forty yeres was I gre-
ued with this generatiō,
and I sayd euer, thei erre
in their heartes, thei haue
not knowen my wayes,
to whō I swore in myne
angre, that thei shuld not
entre into my rest. &c.

Glorie to the father. &c.

As it was. &c. Amen.

Haille Mari. a.ii.

procidamus añ deū
ploremus corā dño
qui fecit nos, quia
ipse est dñs deus nř
nos aut poplus eius
et oues pascue eius.

Hodie si vocem eius
audieritis, nolite ob-
durare corda vestra
sicut ī exacerbatiōe
secūdū diem tēpta-
tionis ī deserto, vbi
tēptauerunt me pa-
tres vři: probauerūt
et viderūt opa mea.

Quadraginta annis
proximus fui gñratiōi
huic, et dixi semp hi
errāt corde: ipsi ve-
ro non cognouerūt
vias meas quibus iu-
raui ī ira mea, si ītro-
ibūt ī requiē meā.

Gloria patri. &c.

Sicut erat ī. &c.

Aue Mariā grā. &c.

The Matins.

Hymns.

I Am lucis orto sy-
dere;

Deū precemur sup-
plices:

Vt in diurnis acti-
bus,

Nos seruet a nocen-
tibus.

Linguam refrenās
temperet,

Ne litis horror in-
sonet:

Vifum fouendo cō-
tegat,

Ne vanitates hau-
riat.

Sint pura cordis in-
tima,

Abfistat et vecordia

Carnis terat super-
biam

Potus cibique parci-
tas.

The hymne.

O we the therfull
day doeth fpyng.

Unto god, pray we and
fying.

That in al workes of the
day,

He prefervē and kepe vs
ay.

That our tong, he may
reframe.

From all strife and wor-
des bayne.

Kepe oure eyes in couer-
ture,

From all evil and bayne
pleafure.

That oure heartes bee
boyded quite,

From phafy & fōd delight.

Thinne dyet of drynke
and meate,

Of the fiefhe to coole the
heate.

Vt

That

The Matyns.

That whē the day hēce
doth wend,
And the course the night
doth send,
By forbearyng worlde-
ly thyng.

Gloꝝy to God we maye
syng. Amen.

Psalme. viii.

Of the praise, and honour,
and gloꝝy of Christ.

Loꝝde, whiche art
our loꝝd, how mar-
ueilous is thi name ouer
al the yearth.

Hoꝝ thi magnificence is
exalted aboue the hea-
uens.

Thou haste auaimced
thy prayse by ȳ mouthes
of infantes and suckyng
babes, in dispite of thine
enemies, foꝝ to cōfounde
the aduersary & reuēger.

a.iii.

For

Vt cum dies abces-
serit,

Noctemq; sors re-
duxerit,

Mundi per abstinē-
tiam,

Ipsi canamus glo-
riam. Amen.

Psalmus. viii.

De laude, honore et
gloria Christi.

Domine dñs nŕ
q̄ admirabile
est nomen tuum in
vniuersa terra.

Quoniā eleuata est
magnificētia tua su-
per coelos.

Ex ore īfantium &
lactentium perfeci-
sti laudem, propter
inimicos tuos, vt de-
struas inimicum &
vltorem.

Qm̄

The Matyns.

Quoniam videbo
coelos tuos, opa di-
gitorum tuorum, lu-
nam et stellas que tu
parasti.

Quid est homo q̄
memor es eius? aut
filius hominis quo-
niam visitas eum?

Minuisti eum pau-
lominus ab angelis,
gloria et honore co-
ronasti eum; et con-
stituisti eum super
opera manuum tu-
arum.

Omnia subiecisti sub
pedibus eius, oues
et boues vniuersas,
insup et pecora cā-
pi.

Volucres coeli et pi-
sces maris, qui per-
amb

Eor I shal beholde the
heauenys, whiche are the
worke of thi fyngers: the
moone & the sterres, whi-
che thou haste ordeined.

What is man, that thou
art so myndefull of him?
or what is the sonne of
man, that thou so regar-
dest him?

Thou haste made hym
not muche inferiour to
angelles, thou hast crow-
ned hym with glozy and
honour: and haste made
hym lorde vpon the wor-
kes of thyne handes.

Thou hast put al thyn-
ges in subiection vnder
his feete: all maner of
shepe & oren, yea more-
ouer the cattel of the feld
owles of the ayer & fi-
shes of the sea, whiche
walke

The Matyns.

Walke in the pathes of *ābulant semitas ma-*
the sea. *ris.*

O lorde whiche art our *Domine dominus*
lorde, howe merueilous *noster, q̄ admirabi-*
is thy name ouer all the *le est nomen tuum*
yearth. *in vniuersa tarra,*

Glorie to the father. *Gloria patri. & c.*
As it was in the begin- *Sicut erat in princi-*
nyng. *pio. & c. Amen.*

Psalme. xliii.

Of the glory of God, which
is shewed by his creatures, & of
his holy and immaculate lawe.

The heauens declare
the glory of God, &
the firmament sheweth
his handy workes.

Day vnto day vttereth
out speche, & night vnto
night openeth knowledge.

There be neither spe-
ches nor languages, but
that the voices of them
be heard.

Psalmus. xliii.

De gloria dei quę i crea-
turis elucet, et de
lege sacrosacta.

O Eli enarrant
glam dei, et o-
pam anuum eius an-
nūciat firmamentū.

Dies diei eructat
verbum, et nox no-
cti indicat scientiā.

Non sunt loquelæ,
neq̄ sermones: quo-
rum non audiantur
voces eorum.

Their

In

The Matynes.

In omnem terram
exiuit sonus eorū:
et in fines orbis ter-
re verba eorum.

In sole posuit taber-
naculū suum: & ipse
tanq̃ sp̃s p̃cedēs
de thalamo suo.

Exultauit vt gygas
ad currendam viam
a summo cœlo egres-
sio eius.

Et occursum eius vs-
q̃ ad summum eius:
nec est qui se abscon-
data calore eius.

Lex domini imma-
culata conuertens a-
nimas: testimonium
domini fidele, sapiē-
tiam prestans par-
tibus.

Mandata iusticie domini
recte

Their sound hath gone
furth into al landes, and
their wordes throughe
the coastes of the round
yearth.

He hath pight his pavi-
lion in the sonne, and he
is like a bydegrome cō-
myng out of his chāber.

He shal reioyce as a gy-
aūt to runne his course,
his progresse is frō the
high heauen.

And his course is vnto
the farthest part therof,
neither is there any, that
can hyde him from his
heate.

The lawe of the lord is
pure, conuerting colles:
the testimony of the lord
is faithful, geuyng wise-
dome to the simple.

The cōmaundementes
of

The Matyns.

of the lorde be right, com-
fortyng the heartes: the
lordes precept is pure, ge-
uyng light to the eyes.

The feare of the lorde is
holy, euermore contynu-
yng: the iudgementes of
the lorde are true, and al-
together righteous.

They are to be desired a-
boue golde and pretious
stones, and more swete
then the hony and the ho-
ny combe.

Defecely, thy seruaut ob-
serueth them, in keepyng
them is great reward.

Who can cōprise his faul-
tes: purdge me from my
secrete synnes, and from
straungers saue thy ser-
uant.

If they haue not the ma-
stry of me, then shal I be
a.v. cleane

recte letificātes corā
da, preceptum do-
mini lucidum illu-
minans oculos.

Timor dñi sanctus
pmanet ī sēculū sēc-
culi, iudicia domini
vera iustificata ī se-
metipsa.

Desiderabilia super
aurum & lapidem
preciosum multum:
et dulciora sup mel
& fauum.

Eteī ^{Etiam} seruus tuus
custodit ea: ī custo-
diēdis illis retribu-
tio multa.

Delicta quis intelli-
git: ab occultis meis
munda me, et ab ali-
enis parce seruo tuo

Si mei non fuerint
dñati, tunc immacu-
larus

The Matyns.

latus ero, et emunda-
bor a delicto maxio.

Ererunt vt compla-
ceant eloquia oris
mei: & meditatio
cordis mei in con-
spectu tuo semper.

Dñs adiutor meus,
et redemptor meus.

Gloria. &c. Sicut. &c.

Psalmus. xxiii.

De illorū innocētia qui
coelū petaturi sūt: et de
Christi resurrectione.

Domini est ter-
ra et plenitudo
eius, orbis terrarum
et vniuersi qui habi-
tant in eo.

Quia ipse sup mari-
a fundauit eū: et sup
flumina: pparauit eū

firmavit.

Quis ascēdet in mō-
tē dñi: aut quis sta-
bit in loco scētō eius:
Innocens manibus
et mūdo corde: qui

cleane, and shalbe purged
from the greatest sinne.

And the wordes of my
mouthe shalbe pleasūt,
& the meditation of myne
hearte acceptable in thy
sight alway.

O lord, thou art my hel-
per, and my redemer.

Glor. &c. As it was.

Psalm. xxiii.

Of the innocēcy of them that
shall go to heauen, and of the re-
surrection of Christ.

The yerth is the lord
des, and the plenti-
therof: the roūd world, &
all that dwell therein.

For he hath founded it
vpon the seas, and hath
stayed it vpon the fluddes.

Who shall ascende into
the hill of the lord: or who
shal stād in his holi place:

He that is innocēt of his
hādes and hath a cleane

The Ratyns.

heart, whiche hath not
taken his solle in vaine,
nor hath sworne to de-
ceiue his neighbour.

He shal receiue blessing
of the lord, and mercy of
God his sauour.

This is the generation
of them that seke him, of
them that seke the face of
the God of Jacob.

Ye princes open your gates, and ye eternal gates open your selues: and the king of glory shal entre in.

Who is this same kyng
of gloꝝy: a strong loꝝde &
a mighty, a loꝝde mighty
in battel.

Quis est iste rex glo
riꝝ: dñs fortis et po
tens, dominus po
tens in pꝛelio.

Ye princes open your gates, and ye eternal gates
open your selues: and the
king of glory shal entre in.

Who is this same kyng Quis est iste rex glo
 of glory: the lord of po^{er} rie: dñs virtutum

Spice rex glorie.
Gloria. Sicut. et.

Antiphona.

Hebr. vii. **C**hristus saluos
facere ad plenū
poteſt, qui per ipſū
adeunt deum, ſemp
uiuēs, ad hoc, vt in-
terpelleret pro nobis.
Pater nŕ qui eſ i. et c.
Et ne nos inducas in
tentationem.

Sed libera nos.

Benedictio.

Benedictione perpe-
tua bñdicat nos pa-
ter eternus. Amen.

Lectio prima,

Eſai. xi.

Egredietur virga
de radice leſſe, et
flos de radice eiuaſ-
cēdet, et requieſcet
ſuper eum ſpiritus
domini, ſpiritus ſa-
piētie et intellectus,
ſpiritus

The Matpns.

He is þ kyng of glory.
Gloria. As it was.

The anthem. Heb. vii.

Chrisť is of power, euer
perfiteſtly to ſaue them
that come vnto God by
him: and he liueth euer to
make interceſſion for vs.

Our father. &c.

And let vs not be led in-
to temptation.

But deliuer vs frō euil.

The bleſſyng.

The euerlaſtyng father
bleſſe vs with his bleſ-
ſyng euerlaſtyng. Amen.

The firſt leſſon.

A Rod ſhall come
furth of the ſtocke
of Jeſſe, & a bloſſome ſhal
flouriſhe out of his roote.
The ſpirit of the lord ſhal
reſt vpon him, the ſpirit of
wiſedome and vnderſta-
dyng

The Prophet.

ding, the spirit of counsel
and strength the spirit of
knowledge and godlynes,
and the spirit of the feare
of the lord, shal replenish
him. he shal not geue sen-
tence by the sight of the
eyes, neyther reprove by
heresay, but he shal iudge
the poore people by iustice,
and in equitie shal he re-
prove for the meke people
of the yerth, he shal smite
the yerth with the rod of
his mouth, and with the
spirit of his lippes shal he
kyl the vngodly. Righte-
ousnes shalbe the girdle
of his loynes, and fayth-
fulnes the buckle of his
reynes.

Thus saith the Lorde:
turne vnto me & ye shalbe
saued.

spiritus consilii et
fortitudinis, spiri-
tus scientiæ et pie-
tatis, et replebit eum
spiritus timoris do-
mini. Non secundū
visionem oculorum
iudicabit, neq; secū-
dum auditum aurium
arguet, sed iudica-
bit in iustitiā pau-
peres, et arguet in æ-
quitate pro mansu-
etis terræ. Et percu-
tiet terram virga os-
ris sui, et spiritu la-
biorum suorum in-
terficiet impium, et
erit iustitiā cingulū
lumborum eius, et
fides cinctorium re-
gum eius.

Hec dicit dñs, con-
uertimini ad me, et
salui eritis.

The

Bene.

The Laudes.

Benedictio.
Deus dei filius nos
benedicere et adiu-
uare dignetur. Amē.

Secunda lectio.

Luc.i. **M**issus est ange-
lus Gabriēl a
deo ī ciuitatem Ga-
lileę, cui nomē Na-
zareth, ad virginem
desponsatā viro, cui
nomen erat Ioseph,
de domo Dauid: et
nomē virginis Ma-
ria. Et ingressus an-
gelus ad eam, dixit:
Aue gratia plena, do-
minus tecum, bene-
dicta tu in mulieri-
bus. Quæ cū audis-
set, turbata est in ser-
mone eius, et cogita-
bat qualis esset ista
salutatio, et ait ange-
lus

The blessing.

God the sonne of God,
bouchelafe to blesse and
succour vs.

The second lesson. Luc.i.

The angel Gabriel
was sent frō God
into a cytie of Galile na-
med Nazareth, to a vir-
gyn whiche was ensured
to a man, whose name
was Ioseph, of the house
of Dauid, & the virgyns
name was Mary. And
when the angel came vn-
to her, he saide: Haile ful-
of grace the lordē is with
the. Blessed art thou a-
mong women. And whē
the virgyn hearyng these
wordes was troubled
with them, & mused with
her selfe what maner of
salutation this shuld be:
the

The Laudes.

the angell sayde to her. Feare not Mari, be not abashed, for thou haste founde fauour in y^e sight of God. Lo, thou shalt cōceiue in thy wombe, & shalt bryng furth a sōne, and thou shalt call his name Iesus, he shall be great, & shall be called the sōne of the highest, & the lord God shall geue vnto him, the seate of Dauid his father. And he shall reigne ouer y^e house of Iacob for ever, & his kyngdome shall haue no ende. Thus saith the lord: turne vnto me & ye shall be saued.

The blessing.

The grace of the holy gost illumine vs in heart and body. Amen.

lus ei: Ne timeas Maria, inuenisti enim gratiam apud deū. Ecce, concipies in vtero, et paries filium et vocabis nomen eius Iesum: Hic erit magnus, et filius altissimi vocabitur, et dabit illi dominus deus sedem Dauid patris eius, et regnabit in domo Iacob in æternum, et regni eius non erit finis.

Hec dicit dominus: conuertimini ad me et salui eritis,

Benedictio.

Spiritus sancti gratia illuminet corda et corpora nra. Amē

The

Lectio

Luc.i.

Leccio tertia.

The Matyns.

The third lesson. Luke. i.

Dixit autem Maria ad angelum. Quomodo fiet istud, quoniam virum non cognosco. Et respondens angelus, dixit ei: Spiritus sanctus superueniet in te, et virtus altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur filius dei. Et ecce, Elizabeth cognata tua, et ipsa concepit filium in senectute sua: et hic mensis sextus est illi, quæ vocatur sterilis, quia non erit impossibile apud deum omne verbum. Dixit autem Maria. Ecce ancilla domini

fiat

When sayd Mary to the aungel, howe may this be done: for I haue not knowledge of man. And the angel answering, sayd vnto her: The holy gost shal come from aboue into the, and the power of the highest shal ouersadowe the: & therefore that holy one that shalbe borne of the, shalbe called the sonne of God. And loo, thy cosyn Elizabeth hath also conceived a sonne in her olde age, and this is the sixt moneth sith she conceived, whiche was called the barren womā, for ther is nothyng impossyble to god. To this Mary answered, lo, I am the hand-mayde

The Mattins.

mayde of our lord, be it
done vnto me as thou
hast spoken.

Thus saith the lord:
turne vnto me, & ye shal
be saued.

The praise of God, the fa-
ther, the sonne, & the holy gost.

We praise the O God,
we knowledege the to
be the lord.

All the yearth doth wor-
shipp the, the father euer-
lastyng.

To the all angels cry a-
loude, the heauens and
all powers therin.

To the Cherubin & Se-
raphin continually do cry.

Holy. Holy. Holy.

Lord God of Sabaoth.

Heauen and yearth, are
ful of the maiestie of thy
glory.

fiat mihi secundum
verbum tuum.

Hec dicit dominus:
conuertimini ad me
et salui eritis.

Laus dei patris et filij
et spiritus sancti.

Te deum lauda-
mus: te dñm cō-
fitemur.

Te eternum patrem
omnis terra vene-
ratur.

Tibi omnes angeli:
tibi celi, et vniuersę
potestates.

Tibi Cherubim et Se-
raphim incessabili vo-
ce proclamant.

Sāct⁹, Sāctus, Sāct⁹
dñs deus sabaoth.

Pleni sūt coeli et tera
maiestatis glorie
tue.

b.i.

The

Te

The matyns.

Te gloriosus apo-
stolorum chorus.

Te prophetarū lau-
dabilis numerus.

Te martyrū cādida-
tus laudat exercitus.

Te per orbem ter-
rarum sancta confi-
tetur ecclesia,

Patrē immensē ma-
iestatis.

Venerandū tuū ve-
rum et vnicū filiū.

Sanctū quoq; para-
clētum spiritum.

Tu rex glorię Chri-
ste.

Tu patris sempiter-
nus es filius.

Tu ad liberandum
suscepturus hōinē,
non horruisti vir-
ginis yterum.

Tu deuicto mortis
aculeo

The glorious company
of y Apostles, praise the.

The goodly felowshyp
of y prophetes, praise the.

The noble army of mar-
tyrs, praise the.

The holy church,
throughout al the world
doth knowledg the:

The father of an infi-
nite maiestie,

Thy honorable, true, &
only sonne.

Also the holy gost the
comforter.

Thou art the kyng of
glory, O Christ.

Thou arte the euerla-
styng sōne of the father.

When thou tokest vpon
the to deliuer man, thou
dyddest not abhorre the
virgyns wombe.

Whē thou haddest over-
come

The Matyns.

come the sharpnes of
death, thou diddest open
the kyngdome of heauen
to al beleuers.

Thou sittest on y^e right
hād of god, in the glozi of
the father.

We beleue y^e thou shalt
come to be our iudge.

We therefore praye the,
helpe thi seruaūtes, whō
thou hast redemed with
thy precious blud.

Make thē to be nōbzed
with thy saintes in glozy
euerlastyng.

O lorde saue thy people,
and blesse thine heritage.

Gouerne them, and lift
them vp for euer.

May by day we magni-
fy the:

And we worshyp thy
name, euer worlde with-
out end. b.ii.

aculeo, aperuisti cre-
dentibus regna coe-
lorum.

Tu ad dexteram dei
sedes in gloria pa-
tris.

Iudex crederis esse
uenturus,

Te ergo quesumus
famulis tuis subue-
ni, quos precioso sā-
guine redemisti,

Aeterna fac cū san-
ctis tuis ī gloria nu-
merari.

Saluū fac populum
tuum domine: et be-
nedic hereditati tue.

Et rege eos, et extol-
le illos vsq; in ētnū.

Per singulos dies
benedicimus te,

Et laudamus nomē
tuum in saeculum, et
in saeculum saeculi.

The Matins.

E signare domine die
isto sine peccato nos
custodire.

Miserere nostri do-
mine, miserere nri.

Fiat mīa tua dñe su-
p nos, quēadmodū
speraui in te.

In te domine spera-
ui, non confundar i-
aeternum.

Verficul.

Cra p nobis sancta
dei genitrix,

Respons.

Vt digni efficiamur
pmissionibus Chri-
sti.

Deus.

Aouchesafe O lord, to
kepe vs this day without
sinne.

O lorde, haue merci vpo
vs, haue mercy vpon vs.

O Lorde, let thy mercy
lighten vpon vs, as our
trust is in the.

O lorde, in the haue I
trusted, let me neuer be
confounded.

The versicle.

Pray for vs holy mother
of God.

The answer.

That we be made wor-
thy to attaine the promi-
ses of Christ.

O lorde

The Laudes.



God, to helpe
me, make good
spede.

Lord, make
hast to succour

me.

Glorie to the father, &c.
As it was in the begin-
nyng. &c. Amen.

Psalme. lxxvi.

Al praiser for fauour & know-
ledge of God, & that his praise
may be spred throughout
all the worlde.

God haue mercy v-
pon vs, & be good
vnto vs, he shewe vs his
bright countenance and
haue mercy vpon vs.

That we maye knowe
thy way in yearth, and
thisauyng health among
al nations.

Let the people magnify
the



Eus in adiu-
torium meū
intende,

Domine ad adiuuā-
dum me festina.

Gloria patri. &c.

Sicut erat in princi-
pio. &c. Amen.

Psalmus. lxxvi.

Oratio ad impetrandā
gratiā et scientiā dei, vt
laus eius per totum ora-
bem diuulgetur.

D Eus misereatur
nri et bndicat
nobis, illūinet vul-
tum suum super nos
et misereatur nostri.

Vt cognoscamus in
terra viam tuam, in
omnibus gentibus
salutare tuum.

Confiteant tibi po-
puli

The Natyns.

regia.

fulideus: confiteantur
tibi populi omnes.

Lætentur et exultent
gētes: quoniam tu
dicas populos in æ-
quitate, et gentes in
terra dirigis.

Confiteantur tibi po-
puli deus: confitean-
tur tibi populi oēs,
terra dedit fructum
suum.

Benedicat nos deus
deus nŕ, benedicat
nos deus: et metuant
eum oēs fines terre.

Gloria patri &c.

Sicut erat in &c.

Daniel. iiii.

Canticū triū puerorum
qui somnate ambulātes
deū magnificabant.

Benedicite oīa o-
pā dñi dño: lau-
date et superexaltate

cum

the o God, let all the peo-
ple magnifie the.

Let the people be glad
and ioyful, because thou
rulest the people with e-
quitie, also doest ordie the
nations in yearth.

Let the people magnify
the, o God, let al the peo-
ple magnify the, & yearth
hath brought furthe her
fruite.

God our God blesse vs,
God blesse vs & al the co-
stes of & yearth feare him

Glozy to the father. &c.

As it was. &c. Amen.

Daniel. iiii.

The song of the thre childre,
wherewith they praised God,
walkyng in the fyre.

Praise ye the lord,
all the workes of
the lord, praise and exalt
him

The Matyns.

him for ever.

The angels of the lord,
praise ye the lord, ye hea-
uens praise the lord.

Ye waters, all that are a-
boue heauen, praise the
lord: al the powers of the
lorde praise ye the lorde.

The sunne and moone,
praise ye the lorde, sterres
of the firmament praise
ye the lorde.

The raine, & the dewe,
praise ye the lorde, al the
wyndes of God praise ye
the lorde.

Her and heate, praise
ye the lorde, wynter and
sommer, praise ye the lorde.

Dewes, & hoare frostes,
praise ye the lorde, frost &
colde, praise ye the lorde,

Ice and snowe, praise ye
the lord, nightes & daies,

b.iii.

praise

eum in secula.

Bndicite angeli dñi
domino: benedicite
coeli domino.

Bndicite aquæ oēs
quæ sup coelos sunt
dño: bndicite oēs
virtutes dñi dño.

Benedicite sol et lu-
na domino: benedi-
cite stellæ coeli dño.

Bndicite hymer et
ros domino: Bene-
dicite omnes spiri-
tus dei dño.

Bndicite ignis et æ-
stus dño: benedicite
frigus et æstas dño.

Benedicite rores et
pruiæ dño: bndicite
gelu et frigus dño.

Bndicite glacies et
niues dño: bndicite
noctes

The Laudes.

noctes et dies dñō.

Benedicite lux et tenebre dñō: benedicite fulgura et nubes domino.

Bñdicat terra dñm: laudet et supexaltet eum in sæcula.

Benedicite mōtes et colles dñō: benedicite vniuersa germinantia in terra dñō.

Bñdicite fōres dñō: benedicite maria et flumina domino.

Bñdicite cete et oīa que mouent ī aquis dñō: benedicite oēs volucres coeli dñō.

Bñdicite oēs bestiae et pecora dñō: bñdicite filii hoīm dñō.

Bñdicat Israēl dñm laudet et supexaltet eum in sæcula.

Benedicite

praise ye the lord.

Light & darknes, praise ye the lord, lightnyng & cloudes, praise ye the lord

The yearth, praise the lord: laude and exalt him for euer.

Moutaynes and hylls, praise ye the lord, all that springeth vpon the yearth praise ye the lord.

Ye welles and springes, praise the lord, seas and fluddes, praise ye y lord.

Great fishes and al that moue in y waters, praise ye the lord, all birdes of the ayer, praise ye y lord.

All beastes and cattel, praise ye the lord, ye children of men praise y lord.

Let Israel praise the lord, laude him, and exalt him for euer moze.

ye

The Laudes.

Ye priestes of the lord,
praise the lord, ye seruaun-
tes of the lord, praise the
lord.

Ye spirites and solles of
rightwise men, praise the
lord, ye holy and meke in
heart, praise the lord.

Anania, Azaria, Misa-
el, praise ye the lord, land
& exalt him for evermore.

Blesse we the father, the
sonne, and the holy gost:
praise we him and exalte
him for evermore.

Blessed art thou lord in
the firmament of heauē:
thou art praise worthy,
glorious, and exalted,
worlde without ende.

Psalme. cxlviii.

All creatures are prouoked
to the praise of god.

Praise the lord, ye
that be in the hea-

Benedicite sacerdot-
es domini domino:
benedicite serui do-
mini dño.

Benedicite spiritus
et animæ iustorum
dño: benedicite sc̃ti
et hūiles corde dño.

Bndicite anania aza-
ria misaël dño: lau-
date et super exalta-
te eum in sæcula.

Bndicamus p̃rem et
filiū cū sc̃to spiritus
laudemus et supere-
xaltem⁹ eū in sæcula.

Bndictus es domine
in firmamēto coeli:
et laudabilis, et glo-
riosus, et super exal-
tatus in sæcula. Amē.

Psalmus. cxlviii.

Omnes creature ad dei
laudem excitantur.

Laudate dñm de
coelis: laudate e-

The Matyns.

in excelsis.

Laudate eū oēs an-
geli eius: laudate eū
oēs virtutes eius.

Laudate eū sol et
luna: laudate eū oēs
stellæ et lumen.

Laudate eū cœli
coelorum: et aque que
super cœlos sūt lau-
dent nomen dñi.

Quia ipse dixit et
facta sunt: ipse man-
dauit et creata sunt.

Statuit ea ietnū et i
seculū seculi, pceptū
posuit et nō pteribit.

Laudate dominum
de terra dracones
et omnes abyssi.

Ignis, grādo, nix,
glacies, spūs pcella-

uens, praise ye him in
the highe places.

Praise ye him all his an-
gels, al his powers praise
ye him.

Praise ye him sunne and
moone, all sterres & light
praise ye hym.

O heauens of heauens,
praise ye him, & the wa-
ters aboue heauē, praise
the name of the lord.

For by his word al thin-
ges were made, by his cō-
maundement al thinges
were created.

He hath stablyshed the
everlastyngly: he hath set
a law that shal not passe.

Praise the lord ye that
be of the yearth, dragons
and all the depe places.

Hyet, hayle, snow, yse,
stormes of wyndes, that
do

The Matyns.

do his cōmandement.
Mountaynes, and al li-
tle hilles, trees bearyng
frute and al Cedres,

Beastes and all maner
of cattel, Serpentes and
all fethered foules,

Kynges of the yearth &
all people, princes and al
iudges of the yearth.

Youth, and virgyns, old,
and yong, let them praise
the name of the lord: for
the name of him onely is
exalted.

The praise of him is a-
boue heauen and yearth,
and he hath exalted the
might of his people.

He be praised in all his
sainctes, the sones of Is-
rael, the people appro-
chyng vnto him.

ru: q̄ faciūt ybū el.

Montes, et oēs col-
les: ligna fructifera,
et omnes Cedri.

Bestiæ et vniuersa
pecora, serpentes et
oēs volucres pēnarg.

Reges terræ, et oēs
populi, principes et
oēs iudices terræ.

Iuuenes et virgines
senes cū iunioribus,
laudent nomen dñi
quia exaltatum est
nomen eius solius.

Cōfessio eius super
ceelum et terram: et
exaltauit cornu po-
puli sui.

Hymnus omnibus
sanctis eius: filiis Is-
rael populo appro-
pinquantī sibi.

The

Antia

The Laudes.

Antiphona.

O Admirabile cō-
mercium, crea-
tor generis humani
animarū corpus su-
mens de virgine, na-
sci dignatus est: et p-
cedēs homo sine fe-
mine, largitus est
nobis suam deitatē.

Capitulum.

Maria virgo sē-
per letare, que
meruisti Christum
portare coeli et ter-
ræ cōditorem: quia
de tuo utero protu-
listi mundi saluato-
rem. Deo gracias.

Hymnus.

A Les diei num-
cius,
Lucem propinquam
præcinit,

Nos

The anthem.

O wonderful exchange
the creatour of mā-
kynd, taking vpon him a
liuyng body, hath not dis-
dayned to be borne of a
virgyn, & he beyng made
man, without sede of mā,
hath graunted vnto vs
his Godhed.

The chapiter.

Maryn Mari, re-
ioyce alway, whi-
che hast borne Christ the
maker of heauē & yearth:
For out of thy wombe
thou haste brought furth
the saviour of the world.
Thankes be to God.

The hymne.

The birde of day mes-
singer,
Croweth & sheweth, that
light is nere:

Christ

The Matyns.

Christ the stirrer of the
hearte,
woulde we shulde to life
conuert.

Apon Jesus let vs cry,
weping, praiyng, sobzely,
Deuoute prater, meynit
with wepe,
Suffereth no pure heart
to slepe.

Christ shake of, our he-
vy slepe,
Breake the bondes, of
night so depe,
Our olde synnes, clense
and scoure,
Lyfe and grace into vs
poore. Amen.

The song of zacharie. Luke. i.

Thanks geuyng for per-
formaunce of gods promise.

Blessed be the lorde
God of Israel, for
he hath visited and rede-
med

Nos excitator men-
tium,

Iam Christus ad vi-
tam vocat:

Iesu ciamus vocib⁹,

Flētes, p̄cāres sobrie

Intenta supplicatio,

Dormire cor mūdū
vetat.

Tu Christe somnū
discute,

Tu rūpe noctis vi-
cula:

Tu solue peccatum
vetus,

Nouūq; lumē in-
gere. Amen.

Canticum Zacharie.

Gratiarū actio ob p̄-
stitū dei promissum.

Benedictus dñs Luc. i:

deus israel, q̄a
visitauit et fecit redē
ptionem:

The Laudes.

ptionem plebis sue. **med his people.**

Et erexit cornu salutis nobis, in domo David pueri sui. **And hath lifted vp the**

horne of saluation to vs,

Sicut locutus est per os sanctorum: qui a seculo sunt, prophetarum eius. **in y house of his seruante**

David.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos. **As he spake by y mouth**

of his holy Prophetes:

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti. **whiche hath been syns y**

worlde began.

Iusiurandum quod iurauit ad Abraham patrem nostrum: datum se nobis. **That we shulde be sa-**

ued from our enemies, &

Vt sine timore de manu inimicorum nostrorum liberati, seruiamus. **fro the handes of al, that**

hate vs.

To perfourme the mer-

cy promysed to oure fa-

thers, and to remembre

his holy couenaunt.

To perfourme the othe

whiche he sware to oure

father Abraham: that he

woulde geue vs.

That we beyng deliue-

red out of the handes of

our enemies, might serue

him

The Laudes.

him without feare.

In holynes and righteousnes before him, al the daies of our life.

And thou childe, shalt be called the Prophete of the highest, for thou shalt go before the face of the lord, to prepare his waies

To geue knowledge of saluation vnto his people, for the remission of their sinnes.

Through tender mercy of oure God wherby the day spryng from an high hath visited vs.

To geue light to them that sit in darkenes, and in the shadowe of death: and to guide our feete into the way of peace.

Glorie to the father. &c.

As it was. &c. Amen.

uiamus illi.

In sanctitate et iustitia corā ipso, oībus biebus nostris.

Et tu puer propheta altissimi vocaberis: pręibis enī ante faciem domini, parare vias eius.

Ad dandam scientiā salutis plebi eius, in remissionem peccatorum eorum.

Per viscera misericordię dei nostri: in quibus visitauit nos oriens ex alto.

Illuminare his qui ī tenebris et ī vmbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Gloria patri. &c.

Sicut erat. &c. Amē.

The

Anti

The Matyns.

Antiphona.

Beatī qui audiūt
verbum dei, et
custodiunt illud.

Versicul.

Ostende nobis dñe
misericordiā tuam.

Responso.

Et salutare tuum da
nobis.

Oremus.

Concede nos fa-
mulos tuos que
sumus domine deus
perpetua mentis et
corporis salute gau-
dere, et gloriosa bea-
tæ Mariæ semp vir-
ginis intercessione
a pñenti liberari tri-
sticia, et æterna per-
frui leticia. Per Chri-
stum dominum no-
strū. Amen.

De

The antheime.

Blessed be thei, that
heare the worde of
God and kepe the same.

The vericle.

Olorde shewe thi mercy
vnto vs.

The answer.

And geue to vs thy sal-
uation.

Let vs pray.

O Raunt we beseeche
the lorde God, that
thy seruañtes may enioy
continual health of body
and soule. And that (the
gracious virgyn Mari
praying for vs) we may
be deliuered frō this pre-
sent heuynes, & haue the
fruition of eternal glad-
nes. Through Christ our
lorde Amen.

Come

The Collectes.

Of the holy Gost.

Come holy spirit of god
inspire the heartes of the
that beleue in the, & kindle
in them the fyre of thi
loue.

Let vs pray.

O God, whiche by the
information of the
holy gost, hast instructed
the heartes of thy faith-
ful, graunt vs in the same
spirit to haue right vn-
derstandyng, & euermore
to reioyce in his holy co-
solatio. Through Christ
our lord. Amen.

Of the holy Trinite.

Deliuer vs, saue vs,
iustify vs, O blessed Tri-
nite.

Let vs pray.

Almighty & euer-
lasting God whi-
che

l.i.

De spiritu sancto.

Veni sancte spiritus
reple tuorum corda
fidelium, et tui amo-
ris in eis ignem ac-
cende.

Oremus.

Deus qui corda
fidelium sancti
spiritus illustratioe
docuisti: da nobis in
eodem spiritu recta
sapere, et de eius se-
per sancta consola-
tione gaudere. Per
Christum dominum
nostrum. Amen.

De trinitate.

Libera nos, salua
nos, iustifica nos, o
beata Trinitas.

Oremus.

Omnipotens se-
piterne deus, q
dedisti

The Collectes

disti nobis familia
tuis in confessione
vere fidei eterne tri-
nitatis gloriam agno-
scere, et in potentia
maiestatis adorare
vnitatem: quod sumus
ut eiusdem fidei fir-
mitate, ab omnibus
semp muniamur ad-
uersis. In qua uiuis
et regnas deus, per
omnia secula seculo-
rum Amen.

De Christenice.

Nos gloriari oportet
in cruce domini
nostri Iesu Christi.

Oremus.

Deus qui sanctam
cruce tuam as-
cendisti, et mundi
tenebras illuminasti
tu corda et corpora
nostra

che hast graunted to vs thi
seruauntes by confession
of true fayth, for to ac-
knowledge the glory of
the eternal Trinite, and
to honour the, one God
in thi almighty maiestie:
we beseeche the þ through
steadfastnes in the same
fayth, we may be alwaye
defended from all aduer-
sities, whiche liuest & reig-
nest one God, world with-
out ende. Amen.

Of the crosse of Christ.

We ought to glory in the
crosse of our lord Iesus
Christ.

Let vs pray.

O God, whiche hast
ascended thy most
holy crosse, and hast geue
light to the darkenesse of
the worlde, vouchesafe to
illumine

The Collectes

illumine, visit, and com-
forte bothe our heartes &
bodies, whiche liuest and
reignest god, world with
out ende. Amen.

O holy apostles. Be
ye they that haue left
all thynges and haue fo-
lowed me, ye shal receiue
an hundredfold, and
haue y^e possession of euer-
lastyng life.

Let vs pray.
A mighty god, re-
garde our infirmi-
tie, & for that y^e burden of
oure iniquitie oppresseth
vs: Graunt that by the
praier of thy glorious A-
postles, we may haue re-
liefe & strength to folowe
the cōfessio of their faith.
Thorough Christ our
lorde. Amen.

l.ii.

De

nostra illuminare,
visitare et confortare
redignare. Qui vi-
uis et regnas deus p-
oia secula seculi. Amē

De Apostolis.
Vos estis qui relin-
quistis omnia, et se-
cuti estis me, centus-
plum recipietis, et
vitam eternam posside-
bitis.

Oremus.
Respice omni-
potens deus in
firmitatem nostram
quia peccatus iniquita-
tis nostre nos oppri-
mit, concede vt beatis
Apostolis tuis pro nobis
orantibus, auxiliū et
robur assequamur ad
illorum fidei cōfessio-
nem imitandū. p Christi
studium nrm. Amē.

De

The Collectes.

De martyribus.
Gaudent in coelis a-
nimæ sanctorū, qui
Christi vestigia sūt
secuti: Et quia pro e-
ius amore sanguinē
suum fuderunt, ideo
cum Christo regna-
bunt in eternum.

Oremus.

Concede nobis
Oīpotens deus
vt qui scimus beatif-
simos martyres tuos
ī cōfessiōe fidei tuæ
fortes fuisse: illorū
confortio pfruamur
ī æterna leticia. Per
Christū dominum
nostrum. Amen.

Pro pace.

Da pacem domine ī
diebus nostris, quia
nō est alius qui pu-
gnet p nobis, nisi tu
solus

Of the holy martyres.

The colles of saictes re-
ioyce in heauen, whiche
haue folowed y steppes
of Christ: & because they
haue shed their blud for
his loue, therfore shall
they reigne with Christ
for euer.

Let vs pray.

O Raūt to vs almighty
tye God, that we
whiche knowe that thy
glorious Martyres, were
strong in cōfession of thy
faith, may haue the ioye
of their felowship in euer
lasting gladnes, through
Christ oure lord. Amen.

For peace.

Lorde sende vs peace in
oure daies, for there is
none other that fighteth
for vs, but onely thou O
lord

The Collectes.

lorde God.

O God, from whom
all holy beites, all
good counseils, and all full
workes do procede, geue
vnto thi seruantes that
same peace, whiche the
worlde can not geue: that
our heartes beyng obedi-
ent to thy cōmandemē-
tes, and the feare of oure
enemies taken away, our
time may be peaceable by
thy protection. Through
Christ our lorde. Amen.

A prayer of the passion.

Christ suffered for vs,
leaving vs exāple that
we shulde folow his step-
pes, who dyd no synne,
neither was there any
guile found in his mouth.
The verlicle. We worship

c.iii.

the

solus dñe, deus nr.

Oremus.

Deusa quo sc̃ta
desideria, recta
consilia, et iusta sunt
ōpera: da seruis tuis
illam quam m̃sdus
dare non potest pa-
cem: vt et corda no-
stra m̃adatis tuis de-
dita, et hostium su-
blata formidine, tē-
pora sint tua prote-
ctione tranquilla.
Per Christum dñm
nostrum. Amen.

De passione.

Christus passus
est p nobis, no-
bis reliques exēplū
vt seq̃mur vestigia
ip̃ius: q̃ peccatū nō
fecit, necq̃ dolus in-
uētus est i ore eius.
Verlicul. Adoramus

re

Epithet

te Christe et bene-
dicimus tibi.

Respons. Quia ab af-
flictione mundum
redemisti.

Oremus.

Domine Iesu chri-
ste fili dei vivi,
pone passionem cru-
cem, et mortem tuam
inter iudicium tuum
et animas nostras, nunc
et in hora mortis no-
strae: et largiri digna-
re vivis misericor-
diam et gratiam, de-
functis veniam et re-
quiem, ecclesiae tuae san-
ctae pacem et concor-
diam, et nobis pec-
catoribus vitam et
gloriam sempiternam. Qui
cum patre et spiritu sancto vi-
vis et regnas deus. p
oia secula seculi. Amen.

Gloriosa

the Christ with praise &
benediction.

For thou hast re-
deemed the worlde from
endles affliction.

Let vs pray.

In Oude Jesus christ,
sonne of the living
God, let thy holy passi-
on, crosse and death, be-
twene thy iudgemēt and
our soles, bothe now &
at the houre of death.
And moreouer, vouches-
safe to graunt vnto the li-
ving, merci and grace, to
the dead, pardon & rest, to
thy holy church, peace &
concorde, and to vs wret-
ched sinners life and ioye
everlastyng: Which livest
and reignest God with
the father & the holy gost
worlde without end. Amen

The

The Prime.

The glorious passion of our lord Iesu christ, deliver vs from sorrowfull hevnes, and bring vs to the ioies of paradise. Amen.

The Prime.

Prima.



GOD, TO helpe me, make good speede.



Deus in adiutorium meum intende,

Lord make hast to succour me.

Domine ad adiuvandum me festina.

Glorie to the father, &c. As it was in the beginning, &c. Amen.

Gloria patri &c. Sicut erat in principio &c. Amen.

The hymne.

Hymnus.

If Glorie of thy fathers lyght.

Consors paterni luminis,

Lyght of lyght, and day most bright.

Lux ipse lucis et dies,

Christ that chasest away night,

Christe qui noctem discutis,

Ayde vs for to praye a right.

Assiste postulanti- bus.

c. lili.

Dyue

Aufer

The Prime.

Aufer tenebras me-
tium,

Fuga ceteras de-
monum:

Expelle somnolen-
tiam,

Ne pigritantes o-
bruat.

Sic Christe nobis
omnibus,

Indulgeas credētib⁹

Vt p̄lit exorātibus

Quod praeinantes
psallimus Amen.

Drive out darkenes fro
our myndes,

Drive away the flocke of
syndes:

Drowsynes, take fro our
eyes,

That fro slouth we may
arise.

Christ bouchesafe mer-
cy to geue,

To vs al that do beleue:

Let it profit vs that pray

All that we do syng or
say. Amen.

Psalmus. cxvii.

Pij prouocantur ad
laudem dei.

Psalmus. cxvii.

Call men are prouoked to mag-
nitye and praisse the lord God.

Confiteini dño
qm̄ bonus: qm̄
in sc̄um m̄ia eius.

Dicat nūc Israel qm̄
bonus: qm̄ in seculū
m̄ia eius.

Praise the lord, for
he is good, for his
mercy is everlastyng.

Let Israel say now that
he is good, for his mercy
is everlastyng.

Dicat

Let

The p̄sme.

Let the house of Aaron
say now, that his mercy
is euerlastyng.

Let all þe feare the lorde
say now, that his mercy
is euerlastyng.

In my trouble I called
vpon the lorde, & the lorde
hath hearde me at large.

The lorde is my helper,
I wyl not feare what mā
dothe to me.

The lorde is my helper,
and I shall dispise myne
enemies.

Better it is to trust in
the lorde, then to trust in
man.

Better it is to trust in
the lorde, then to trust in
p̄ynces.

All nations haue com-
passed me, yet in the lor-
des name haue I vāqui-

c.v,

shed

Dicat nunc domus
Aaron: qm̄ i s̄aculū
misericordia eius.

Dicāt nunc oēs qui
timent dñm: qm̄ in
s̄aculum m̄ia eius.

De tribulatiōe iuo-
caui dñm: et exaudi-
uit me īlatitudīe dñs

Dñs mihi adiutor:
nō timebo quid fa-
ciat mihi homo.

Dominus mihi ad-
iutor: et ego despici-
am īimicos meos.

Bonum est cōfidere
in dño: q̄p̄ cōfidere
in homine.

Bonum est sperare ī
domino: q̄p̄ sperare ī
principibus.

Omnes gētes circu-
ierunt me: et in noīe
domini quia vltus
sum

Aufer tenebras me-
cium,
Fuga carceras de-
monum:
Expelle somnolen-
tiam,
Ne pigritantes o-
bruat.
Sic Christe nobis
omnibus,
Indulgeas credētib⁹
Vt plur exorātibus
Quod prācinentes
psallimus Amen.

Psalmus. cxvii.

Pii prouocantur ad
laudem dei.

Confiteāni dñō
qm̄ bonus: qm̄
in sc̄lūm mīa eius.

Dicat nūc Israel qm̄
bonus: qm̄ in sc̄culū
mīa eius.

Dicat

The psalme.

Dryue out darkenes frō
our myndes,

Dryue away the flocke of
syndes:

Drousynes, take frō our
eyes,

That frō slouth we may
arise.

Christ bouchesafe mer-
cy to geue,

To vs al that do beleue:

Let it profit vs that pray

All that we do syng or
say. Amen.

Psalmus. cxviii.

All men are prouoked to mag-
nifye and praise the lordē God.

Praise the lordē, for
he is good, for his
mercy is euerlastyng.

Let Israel say now that
he is good, for his mercy
is euerlastyng.

Let

The p̄tyme.

**Let the house of Aaron
say nowe, that his mercy
is everlastyng.**

**Dicat nunc domus
Aaron : qm̄ i saeculū
misericordia eius.**

**Let all þ̄ feare the lord
say nowe, that his mercy
is everlastyng.**

**Dicāt nunc oēs qui
timent dñm : qm̄ in
saeculum m̄ia eius.**

**In my trouble I called
bp̄o the lord, & the lord
hath hearde me at large.**

**De tribulatiōe iuo-
caui dñm : et exaudi-
uit me īlatitudīe dñs**

**The lord is my helper,
I wyl not feare what mā
dothe to me.**

**Dñs mihi adiutor:
nō timebo quid fa-
ciat mihi homo.**

**The lord is my helper,
and I shall dispise myne
enemies.**

**Dominus mihi ad-
iutor : et ego despici-
am īimicos meos.**

**Better it is to trust in
the lord, then to trust in
man.**

**Bonum est cōfidere
in dño : q̄p̄ cōfidere
in homine.**

**Better it is to trust in
the lord, then to trust in
p̄ynces.**

**Bonum est sperare ī
domino : q̄p̄ sperare ī
principibus.**

**All nations have com-
passed me, yet in the lor-
des name have I b̄aquē-**

**Omnes gētes circu-
ierunt me : et in noīe
domini quia vltus**

c. b,

hed

sum

The psalme.

sum in eos.

Circūdantes circū-
dederūt me: et in oīe
dñi, quia vltus sum
in eos.

Circumdederūt me
sicut apes, et exarne-
runt sicut ignis ī spi-
nis: et ī nomine do-
mini, quia vltus sū
in eos.

Impulsus, eversus sū
vt caderem: et dñs
suscepit me.

Fortitudo mea et
laus mea dñs: et fa-
ctus est mihi ī salutē

Vox exultationis et
salutis ī tabernacu-
lis iustorum.

Dextera domini fe-
cit virtutē: dexte-
ra domini exaltauit me
dextera domini fe-
cit

shed them.

They lying in wayte
haue closed me in, yet in
the lordes name haue I
banquished them.

They haue swarmed a-
bout me like bees, & they
haue burnt me as fyre a-
mong thornes: yet in the
lordes name haue I ban-
quished them.

I was thrust at with
violēce redy to fall, & the
lorde succoured me.

My strength and praiſe
is the lorde, & he is made
my saluation.

The voīce of reioysyng
and of helth, is in the ta-
bernacles of the iust.

The lordes right hand
hath wrought y strength,
the lordes right hād hath
exalted me: y lordes right
hand

The psalm.

hand hath wrought the
strength.

I shall not dye, because
that line, and I shall see
the workes of the lord.

The lord hath chastened
and chastened me: and hath
not put me to death.

Open me the gates of
righteousnes, and I en-
tering therby shall praise
the lord: this is the lor-
des gate, the righteous
shall entre therby.

I will praise the o lord
(because thou hast heard
me) and thou art become
my saluation.

The stone which I buil-
ders cast away, is made
the headstone of I corner.

This is done by I lord,
and it is metuellous in
our eyes.

cit virtutibus nris

Non mortar sed vi-
uam: et narrabo o-
pera domini.

Castigans castigauit
me dñs: et morti nō
tradidit me.

Aperite mihi por-
tas iusticie, et igres-
sus in eas cōfitebor
dño, hæc porta do-
mini, iusti intrabūt
in eam.

Confitebor tibi dñe
quoniam exaudisti
me: et factus es mihi
in salutem.

Lapide quē repba-
uerūt edificātes: hic
fct est i caput āguli.

A dño factum est i-
stud: et est mirabile
in oculis nostris.

This

Hec

Hec est dies quam
fecit dñs: exultemus
et letemur i ea.

O dñe saluū me fac:
o dñe bene prospe-
rare, benedictus qui
venit in noīe dñi.

Benedicimus vobis
de domo dñi: deus
dominus et illuxit
nobis.

Cōstituite diē solē-
nē in cōdensis, vsq;
ad cornu altaris.

Deus meus es tu, et
cōfitebor tibi: deus
meus es tu, et exal-
tabo te.

Cōfitebor tibi dñe,
qm̄ audisti me: et
face es mihi i saluē.

Cōfitemini dño qm̄
bonus: qm̄ in feci-
lunaria eius.

The pointe

This is the day whiche
the lord made, let vs re-
ioyce and be mery therein.

O lord, saue thou me, o
lord, make me prosper, o
blessed is he that cometh
in the lordes name.

We haue blessed you &
he of y lordes house: god
is the lord, and he hath
geuen light vnto vs.

Appoīt ye a solēne holy
day decked with bolbes,
to the corner of y aulter.

Thou art my God, & I
shal redre thākes to the:
thou art my god, and I
shal exalt the.

I shal praise the o lord,
for thou hast heard me, &
art become my saluatiō.

Praise the lord, for he is
good, for his mercy is e-
uerlastyng.

Gloria

Glozy

The Prime.

Glorie to the father. &c.
As it was in the begin-
nyng. &c. Amen.

The anthem.

Blessed are the poore
in spirit, for theirs
is the kyngdome of hea-
uen: Blessed are they that
mourne, for they shal re-
ceiue comforte.

The versicle.

Lorde heare my prayer.
Answer. And let my cry
come to the.

Let vs pray.

Lorde Jesu Christ
most poore & milde
of spirit, whiche diddest
mourne & lament for our
synnes, and infidelytie.
Graunt vs likewise to be
poore and milde of spirit,
and so to wepe & wayle
for our offences, that we
may

Gloria patri et. &c.
Sicut erat in princi-
pio. &c. Amen.

Antiphona.

Beatī pauperes
spiritu. quoniā
ipsorum est regnū
coelorum. Beati qui
lugēt, quoniam ipsi
consolabuntur.

Versicul. Dñe exaudi
orationem meam.

Respons. Et clamor
meus ad te veniat.

Oremus.

Domine IESU
Christe, spiritu
longē pauperrime,
qui ob peccata et in-
fidelitatem nostram
luxisti: concede no-
bis vt tui similes, hoc
est, spū simus pau-
peres: atq; vt sic pec-
cata hñā lugeamus, q̄
coelestis

The Prime.

coelestis regni tui
participes esse pos-
simus. Qui vivis et
regnas deus per oia
scla scolorum Amen.

Hora tertia



Domine ad adiuvandum me festina.

Domine ad adiuvandum me festina.

Gloria patri. &c.
Sicut erat in princi-
pio. &c. Amen.

Hymnus.

Rector potens
verax deus,
Qui temperas reru
vices,
Splendore manens
fruits,
Et ignibus meri-
dian.

Extingue

may be parteners of thy
heauely kyngdome: whi-
che livest & reignest God
worlde without end. Amen

The thirde houre.



God, to helpe
me, make good
spede.

Domine, make
hast to succour me.

Glorie to the father, &c.
As it was in the begin-
nyng. &c. Amen.

The hymne.

Mightye ruler, God
most true,
whiche doest all in ordre
due:
Come with light alumi-
nyng,
Noonetide with heate
garnishyng.

Quenche

The thirde houte.

Queneche the flames of
our debate,
Foule & noysome heate
abate:
Graunt vnto oure body
health,
To our hertes true peace
and wealth.
Let tonge & heart, strength
and sense,
Cominende thy magnifi-
cense:
Let thy spirit of charite
Styre vs all to worship
the. Amen.

psalme. cxix.

Praier to be deliuered fro
the vanitie of the worlde.

I Cried vnto the lord
whē I was in trou-
ble, & he hath hearde me.
O lord, deliuer my soule
from lying lippes, and a
deceitful tong.

What

Extingue flammam
litium,
Aufer calorem nos-
trum:
Confer salutem cor-
porum,
Veramque pacem cor-
dium.
O s. lingua, mens,
sensus, vigor,
Confessionem per-
sonent
Tua nos accendat
charitas,
Ad te colendum se-
dulo. Amen.

Psalmus. cxix.

*Oratio vt liberemur a
mundi vanitate.*

Ad dñm cū tri-
bularer clama-
ui, et exaudiuit me.
Dñe libera animam
meā a labiis iniquis,
et a lingua dolosa.

Quid

The third houre.

Quid detur tibi aut
quid apponatur tibi
ad linguā dolosam.

Ignitia.

Sagittæ potentis a-
cutæ cum carboni-
bus defolatoriis.

In exilio.

Heu mihi quia icolar
meus plongatus est
habitaui cum habitā-
tib⁹ cedar multū * i-
cola fuit aīa mea.

Cū his q̄ oderūt pa-
cē, erā pacificus, cū
loq̄bar illis impu-
gnabant me gratis.

Gloria patri et & c.
Sicut erat in princi-
pio. & c. Amen.

Antiphona.

Beatī mites, quo-
niam ipsi here-
ditabūt terram. Be-
atī qui esuriunt et si-
tiunt iusticiam, quo-
niam

What may be geuen the
or what mai be put to the
against a deceitful tong.

It is like the sharpe ar-
rowes of the mighty mā,
and hote burnyng coles.

Woe is me & my resting
place is prolōged, I haue
dwelled with the inhabi-
tantes of Cedar: my soule
hath been long in exile.

I was at peace with the
that hated peace, when
I spake vnto the, they as-
saulted me without cause

Glozy to the father. & c.
As it was in the begin-
nyng. & c. Amen.

The anthem.

Blessed are meke,
for they shall inhe-
rite the yearth: Blessed
are they which suffre hu-
gre and thirst for righte-
ousnes

The third houre.

ousnes, for they shalbe satisfied.

The versicle. **H**orde heare my prayer.

Answer. And let my crye come to the.

Let vs pray.

Horde Jesu Christ, whose whole lyfe was nothyng but humilitie & mekenes, who only art our veri righteousnes: Graunt vs to serue and honoure the, with humble and meke heart, and in al our life and conuersatio to desire to be occupied in the workes of righteousnes whiche lyuest and reignest. &c.

Amen.

D. l.

niam ipsi saturabuntur.

Vertical. Domine exaudi orationē meā.

Respons. Et clamor meus ad te veniat.

Oremus.

Domine Iesu christe, cuius tota vita nihil nisi mansuetudo et humilitas quicquid solus es nostra iusticia: da nobis ut mansueti et humili corde te colamus, et per totam vitam nostram in operibus iusticie conuersemur Qui vivis et regnas deus per omnia secula seculorum. Amen.

Deus

The first houre.

Deus in adiutorium meum intende.

Domine ad adiuuandum me festina.

Gloria patri. &c.

Sicut erat in principio. &c. Amen.

Hymnus.

Rerum creator
omnium,
Receptorq; semper aspice
Nos à quiete noxia

Mersos sopore libera.

Te Christe sancte
poscimus,
Ignosce tu criminibus
Ad confitendum sur-
gimus,
Morasq; noctis rui-
pimus.

Quicquid malorum
gessimus,

Occulta

God, to helpe
me, make good
spede.

Lorde, make
hast to succour me.

Glorie to the father. &c.

As it was in the begin-
nyng. &c. Amen.

The hymne.

O Creatour most be-
nigne,

To vs alway be lokyng,
Rayse vs from noysome
slepe,
wherein we be drowned
depe.

Christ of thy merciful-
nes,
Pardon al our sinfulness,
The to praise & magnifie
Of night we leaue the
slogardie.

Of the sinethat we haue
done,

we

The sixt houre.

We make our confession,
wepyng we do praye to
the,
Pardon our iniquitie.
Amen.

Psalme. cxxii.

A prayer to be deliuered fro
the skornes of the wicked.

I haue lifte vp myne
eyes to the, whiche
dwellest in heauen.

Beholde, euē like as the
eyes of the seruauntes
wayte at their maisters
handes,

As the eyes of the hand
mayde be vpon her mai-
stresse: euē so be our eyes
vpon our lord God, vn-
til he haue merci vpo vs.

Haue mercy on vs O
lord, haue mercy on vs,
for we be had in much
contempt.

D.ii.

For

Oculi nra pādim,
Preces gemētes fun-
dimus,

Dimitte quod pecca-
uimus. Amen.

Psal. Cxxii.

Oratio vt liberemur ab
impiorum ludibriis:

Ad te leuaui o-
culos meos, q̄
habitas in coelis.

Ecce sicut oculi ser-
uorum in manibus
dominorum suoru,

Sicut oculi ancille in
manibus dñe sue: ita
oculi nostri ad dñm
deum nostrum, do-
nec misereatur nri.

Miserere nostri dñe
miserere nri, quia
multum repleti su-
mus despectione.

Quia

The first houre.

Quia multū repleta
est aia nra, op pbrū
abundatibus, et de-
spectio supbis. Glā.
Sicut erat. &c. Amē.

Antiphona.

BEati misericor-
des, qm ipsi mi-
sericordiā conseqn̄.
Beati mundo corde,
qm ipsi deū videbūt

Versicul. Dñe exaudi
orationem meam.

Respons. Et clamor
meus ad te veniat.

Oremus.

DOmīe Iēsu chri-
ste, cui propriū
est misereri q̄q̄ pu-
rus ac mūdus es ab-
sq̄ vlla peccati ma-
cula: gratia tua nos
imbue vt te sequa-
mur misericordiam
proximis nostris p̄-
stādo

For oure soule is very
ful, beyng shorned of the
riche, and dispised of the
proude. Glory to the. &c.
As it was. &c. Amen.

The antheim.

Blessed are the merci-
ful, for they shall get
mercy. Blessed are the
cleane in heart, for they
shal se God.

The versicle. **H**orde heare
my praier.

Answer. And let my crye
come to the.

Let vs pray.

Horde Iesu Christ,
whose propertie is
to be merciful, which art
alwaye pure and cleane
without spot of synne:
graūt vs y grace to folow
the i mercifulnes toward
our neighbours, and al-
waies

The sixte houre.

wayes to beare a pure
heart, & a cleane cōscience
toward the, that we may
after this life se the in thy
enerlastyng glozy: whi-
che liuest & reignest God
world without end. *Añ.*

The ninth houre.



God, to helpe
me make good
spede.

Lord make
hast to succour me.

Glozy to the father, &c.

As it was in the begin-
nyng. &c. Amen.

The hymne.

O The glozy eternal,
Blessed hope of mē
mortal,
Christ the sonne of God
on hye:
The son of virgyn Mary.

D.iii. Reche

stando, et nūcquā
puro ac mundo cor-
de simus erga te, vt
post hāc vitā te itue-
amur ī eterna gloria
Qui viuīs et regnas
deus per oīa secula
seculorum. Amen.

Horanona.



Eus in adiū-
torium meū
intende.

Domine ad adiuvā-
dum me festina.

Gloria patri et &c.

Sicut erat in pīnci-
pio. &c. Amen.

Hymnus.

A eterna coeli gla-
Beata spes mor-
talium,

Celsi tonātis vnice,

Casteq; ples yginis

Do

The ninth houre.

Da dexterā surgens
tibus,

Exurgat ut mens fo-
bria,

Fragransq; in laudē
dei,

Grates rependat de-
bitas.

Te Christe deū po-
scimus,

Fidem inde nostris
sensus,

Ut spe futuræ glo-
riæ,

Amore cor sit serui-
dum Amen.

psalmus. xliii.

Ple videntes ingredietur
vitam eternam.

D Omīe quis ha-
bitabit ī taber-
nacle tuo: aut q̄s req̄-
escet ī mōte sc̄to tuo

Qui ingreditur sine
macula: et operatur
iustitiam.

Beche thy hande, that
we may rise,

And our mynides so exer-
cise,

That deuoutly, we may
sing,

Prayse of God with thā-
kes geuyng.

Finally, O Christ, we
crave,

Faith in oure heartes set
and graue,

That throughe hope of
life aboue,

We may flame, with fer-
uent loue. Amen.

Psalmus. xliii.

The innocent shal en-
tre into the euerlastyng life.

Worde, who shall
dwel in thy taber-
nacle: or who shal rest in
thy holy hill:

He that entereth with-
out spot, & worketh righ-
teousnes:

The ninth houre.

He that speketh trueth
in his heart, and hath not
bled deceit in his tong.

Qui loquitur veritatē
ī corde suo, q̄ nō egit
dolū in lingua sua.

Nor hath done any euil
to his neighbour: & hath
not flattered his neigh-
bour.

Nec fecit pximo su-
o malū: et op̄ pbriū
nō accepit aduersus
proximos suos.

He in whose sight the
wicked man is nothyng
regarded, but doth hono-
re the that feare the lorde.

Ad nihilū deductus
est ī conspectu eius
malign⁹, timētes au-
tem dñm glorificat.

He that sweareth to his
neighbour and deceiveth
him not: he that hath not
laide his mony to vsury:
nor hath not receiued re-
wardes against þ innocent

Qui iurat proximo
suo & nō decipit, qui
pecuniā suā non de-
dit ad vsurā: et mu-
nera super innocen-
tem non accepit.

He that doth these thin-
ges, shal neuer stagger nor
decay.

Qui facit hec, non
mouebitur in eter-
num. Antiphona.

Blessed are the peace-
makers, for they shal
be called þ childre of god.
Blessed are they that suf-

Beati pacifici, qm̄
Bhi filii dei voca-
buntur. Beati qui p-
secutionē patiuntur
prop-

The ninth houre

propter iusticiā: & niam ipsorum est regnum coelorum.

Versicul. Domine exaudi orationē meā.

Respons. Et clamor meus ad te veniat.

Oremus.

Domine Iesu christe qui pacem conciliasti inter deū patrem et nos miseros peccatores, nihil secius tñ iniurias et afflictiones pertulisti: Concede nobis gratiam tuam, vt pacem per te factā custodiamus, patienterq; iniurias oēs et persecutiōes patiamur, vt filii tui vocemur, et celestis regni tui heredes simus. Qui viuis. &c. Amē.

Deus

fre persecution for righteousness sake, for theirs is the kingdome of heauen.

The versicle. **L**orde heare my prayer.

Answer. And let my crye come to the.

Let vs pray.

Lorde Iesu Christ, whiche madest peace betwene God the father & vs miserable sinners, whiche notwithstanding diddest suffer vniustly, iniuries and persecutions: Graunt vs grace to kepe the peace that thou hast made, and patiently to beare al iniuries & persecutions, that we may be called thy childre, and inherit thy heauēly kyngdome: whiche liuest and reignest. &c. Amen.

O god

The Euenſong.



GOD, TO
helpe me,
make good
ſpede.

Lord make
haſt to ſuccour me.
Glory to the father,
As it was in the begyn-
nyng. &c. Amen.

Psalm. cxii.

Here we be ſtyrr'd to praiſe
and magnifie the lord.

Praiſe the lord, O
ye chyldren, praiſe
ye the name of the lord.
Bleſſed be the name of
the Lord, from this time
furth, and for evermore.
The lordes name bee
praiſed from the Eaſt, vn-
to the weſt.

The lord is high, aboue
all nations, and his glory
D.V. aboue



Bus in ad-
iutorium
meum in-
tende,

Domine ad adiuuā-
dum me feſtina.

Gloria patri. &c.
Sicut erat in princi-
pio. &c. Amen.

Psalmus. cxii.

Hic iuſtigamur ad ſan-
dā dū et glificādū deū.

Laudate pueri dō-
minum: laudate
nomen dñi.

Sit nomē dñi bene-
dictū, ex hoc nūc et
vſq; in ſeculum.

A ſolis ortu vſq; ad
occaſum laudabile
nomen dñi.

Excelfus ſuper oēs
gentes dñs: et ſuper
coelos

The Euenſong

cœlos gloria eius.

Quis ſicut dominus
deus noſter qui in
altis habitat, et hu-
milia reſpicit in cœ-
lo et in terra.

Suscitās a terra ino-
pem, et de ſtercore,
erigens pauperem.

Ut collocaet eum cū
principibus, cū pri-
cipibus populi ſui.

Qui habitare facit
ſterile in domo, ma-
trem filiorum letan-
tem.

Gloria patri et
ſicut erat. Amē.

Psalmus. cxxxiii.
Laudandus deus ob ad-
miranda opera
et beneficia.

Laudate nomen
domini, laudate
ſerui

aboue the heauens.

Who is like vnto the
lorde our God, that hath
his dwelling on high: &
yet humbleth him ſelfe to
beholde the thinges that
are in heauē and yearth.

He raiſeth vp the ſimple
out of the duſt, & liſteth
the poore out of the myre.

That he maye ſet him
with the princes, euē with
the princes of his people.

He maketh the barren
woman to kepe houſe, and
to be a ioyfull mother of
children.

O lory to the father, &c.
As it was. &c. Amen.

Psalm. cxxxiii.
God is to be praized for his
merueilous workes, and
benefites.

Praise ye the name
of the lord, o ye ſer-
uantes

The Quene song.

Mauntes, praise the lord.
Ye that stād in the house
of the lord, in the courtes
of the house of our God.
O praise the lord, for the
lord is gracious, o syng
prayles vnto his name,
for it is louely.

For the lord hath chose
Jacob vnto him self, and
Israel for his owne pos-
session.

For I knowe that the
lord is great, & that our
lord is aboue al goddes.

The lord hath done all
thynges that he woulde,
in heauē and yearth, and
in the sea, and in all depe
places.

He bryngeth furthe the
floudes frō the endes of
the worlde, & turneth the
lightenynges into raine.

He

serui dominum.

Qui stas in domo
domini in atrijs do-
mus dei nostri.

Laudate dominum
quoniā bonus dñs,
psallite nomini eius
quoniam suauē.

Quoniam iacob e-
legit sibi dominus,
israēl in possessio-
nem sibi.

Quia ego cognoui
q̄ magn⁹ est dñs, et
deus nr̄ p̄ oib⁹ dijs.

Omnia quęcūq; do-
minus fecit, in celo
et in terra, et in ma-
ri et in omnibus a-
byssis.

Educens nubes ab
extrema terrę, ful-
gura in pluuiam fe-
cit.

Qui

The Euenſong.

Qui pröducit vëtös
de theſauris ſuis: qui
percuffit primoge-
nita Aegypti ab ho-
mine vſq; ad pecus.

Et miſit ſigna et p-
digia in medio tui
Aegypte, i Pharao-
nem, et i omnes ſer-
uos eius.

Qui percuffit gētes
multas: et occidit re-
ges fortes.

Seon regē Amorre-
orum, et Og regem
Baſan, et omnia re-
gna Chanaan.

Et dedit terrā eorū
hereditatē: heredita-
tē Iſraēl poplo ſuo.

Dñe nomē tuū in æ-
ternū: dñe memori-
ale tuū i generatiōe
et generatiōem.

Dñe

He bryngeth furthe the
wides out of their places
he ſmote the firſt borne
of Egypt both of mā and
beaſt.

He hath ſent tokens &
wōders into the middeſt
of the, o land of Egypt, v-
pon pharao and all his
ſeruauntes.

He ſmote diuers nati-
ons, and ſlew mightye
kyngeſ.

Seon kyng of the Amo-
rites, and Og the kyng
of Baſan, & al the kyng-
domes of Canaan.

And gaue their land in
heritage, in heritage to
Iſrael his people.

Thy name o lord, endu-
reth for euer, o lord thy
memorial is fro genera-
tion to generation.

For

The Euenſong.

For the Lorde wyll re-
venge his people, and be
gracious vnto his ser-
uantes.

As for the Idolles of
the heathen they are but
ſiluer and gold, the work
of mens handes.

They haue mouthes &
ſpeake not, they haue eyes
and ſe not.

They haue eares & heare
not, neither is there any
breath in their mouthes.

They that make them,
be like vnto them, and ſo
are al they that put their
truſt in them.

Praife the lorde, & houſe
of Iſrael, praife the lorde,
the houſe of Aaron.

Praife the lorde, & houſe
of Levi, ye that feare the
lorde, praife the lorde.

Praised

Quia & iudicabit vlcifcetur
dñs populum ſuum
et in ſeruis ſuis de-
precabitur.

Simulachra gētium
argentum et aurum
opera manuum ho-
minum.

Os habēt et non lo-
quent, oculos habēt
et non videbunt.

Aures habēt et non
audiēt, necq; ei eſt ſpi-
ritus i ore ipſorum.

Similes illis fiāt qui
faciunt ea, et omnes
qui confidunt in e-
is.

Domus Iſrael bñdi-
cite dñm, domus Aa-
rō benedicite dñm.

Domus Levi bñdi-
cite dñm q̄rimetis
dñm, bñdicite dñm.

Bñdictus

The Euenſong.

Benedictus dñs ex
Sion, qui habitat in
Hiërusalem.

Gloria patri et &c.
Sicut erat &c. Amē.

Psalmus. cxxxvii.

Laus dei simul et gra-
tiarum actio.

Confitebor tibi
domine in toto
corde meo.

In cōspectu āgelorū
psallā tibi: adorabo
ad tēplū sanctū tuū
et cōfitebor nōi tuo
Sup mīa tua et veri-
tate tua: qm magni-
ficasti super omne
nomē sanctū tuū.

In quacūq; die iuo-
cauero te exaudi me
multiplicabis in aīa
mea virtutem.

Confiteant tibi dñe

omnes

Praised be the Lorde of
Syon, whiche dwelleth
at Jerusalem.

Glorie to the father, &c.
As it was. &c. Amen.

Psalme. cxxxvii.

I praise and thanks ge-
uynge vnto God.

I will geue thanks
to the o lorde, with
my whole heart.

Before thi angels I wil
syng to the: I will wor-
shyp towarde thy holy
temple, & praise thy name
Because of thy mercy &
trueth, for thou hast mag-
nified thy name aboue al
things.

Whensoeuer I call vpo
the heare me, thou shalt
inoue me with much
strength.

All the kynges of the
yearth

The Euenſong.

yeaſth, praiſe the lord,
for they haue hearde all
the wordes of my mouth
And let the ſyng in the
waies of the lord: for
great is the glory of the
lord.

For though the lord be
high, yet hath he reſpect
vnto the lowely: and as
for the proude he behol-
deth them a farre of.

Though I walke in the
middeſt of trouble, yet
thou reſtrefheſt me, thou
ſhalt ſtretch furth thine
hand vpon the furiousnes
of myne enemies: & thy
right hand ſhal ſaue me.

The Lord ſhall make
good for me: thy mercy o
lord endureth for euer,
diſpiſe not then the wor-
kes of thine owne handes.

Glorie

omnes reges terræ
quia audierunt om-
nia verba oris tui.

Et cātent in viis do-
mini: quoniam ma-
gna eſt gloria do-
mini.

Quoniam excelfus
dominus, et humilia
reſpiciit: et alta à lon-
gè cognoscit.

Si ambulauero in me-
dio tribulationis vi-
uificabis me, et ſup-
iram inimicorū me-
orum extēdiſti ma-
num tuam: et ſaluū
me fecit dextera tua.

Dominus retribuet
pro me: dñe mīa tua
in ſæculum, opera
manuum tuarum ne
deſpicias.

Gloria

The Euen song.

Gloria patri. &c.
Sicut erat in princi-
pio &c. Amen.

Antiphona.

Sic nomen domi-
ni benedictum in
eternum.

Capitulum.

Benedicta es vir-
go Maria, quæ,
portasti dominum
nostrum creatorem
mūdi: genuisti eum
qui te fecit, et in eter-
nū permanes virgo.

Hymnus.

S Aluator mundi
domine,
Quinōsaluasti ho-
diē:
In hac nocte nos p-
tege,
Et salua omni tem-
pore.

Adesto

Glorie to the father, &c.
As it was in the begin-
nyng. &c. Amen.

The anthem.

Blessed be the name
of the lord for ever-
more.

The chapter.

Blessed art thou, o
virgyn Mari, whi-
che hast borne oure lord
the creatour of þ world:
thou hast brought furth
him that made the, & al-
waies remainest a virgin

The hymne.

O Lord the worldes
saviour,
whiche hast preserved vs
this day:
Thys night also be oure
succour,
And saue vs ever we the
pray.

Be

The Euenſong.

Be merciful nowe vnto
vs,

And ſpare vs, whiche do
pray to the.

Oure ſinne forgeue lord
gracious,

And our darkenes, moun-
ght lightened be.

That ſlepe, our mindes
do not oppreſſe,

Nor that our enemy vs
begile,

Nor that the fleſhe, ful of
frailnes,

Oure ſoule and body, do
defile.

O lord, reformer of all
thyng,

With heartes deſire, we
pray to the,

That after our reſt and
ſleepyng,

We maye riſe chaſt, and
worſhypp the. Amen.

Adeſto nunc pro-
picius,

Et parce ſupplican-
tibus,

Tu dele noſtra cri-
mina,

Tu tenebras illu-
mina.

Ne mētem ſomnus
opprimat,

Nec hoſtis nos ſur-
ripiat,

Nec vllis caro peti-
mus,

Commaculetur ſor-
dibus.

Te reformator ſen-
ſum,

Votis ꝑcamur cor-
dium,

Vt puri caſtis men-
tibus,

Surgamus à cubili-
bus. Amen.

e.i.

The

Bene

The Euenſong.

Verſicul.

Benedicta eſt Maria
inter mulieres.

Reſponſ.

Et bñdictus fructus
ventris eius.

Canticum Mariæ exul-
tantis et laudantis bo-
nitatem dei.

The verſicle.

Blessed is Mari, amon-
ges al women.

The anſwere.

And blessed is the fruite
of her wombe.

The ſong of Mari, reioyſing
and praiſyng the goodnes
of God. Luke. i.

Luc. i. **M**agnificat aīa
mea dominū.

Et exultauit ſpūs me-
us ī deo ſalutari meo

Quia reſpexit hu-
militatē ancillæ ſug-
ecce enī, ex hoc bea-
tam me dicent om-
nes generationes.

Quia fecit mihi ma-
gna qui potēs eſt, &
ſanctū nomen eius.

Et miſericordia eius
a progenie ī proge-
nies timentibus eū.

Fecit

My ſolle doth mag-
nifie the lorde.

And my ſpirit hath re-
ioyſed in god my ſauour

For he hath regarded
lowlynes of hys hande-
mayden, for behold, from
hence furth all generati-
ons ſhal call me blessed.

For he that is mightye,
hath magnified me, and
holy is his name.

And his merci is on the
that feare him, through-
out al generations.

He.

The Euentong.

He hath shewed strength
with his arme, he hath
scattered the proud in the
imaginatio of their hear-
tes.

He hath put downe the
mighty from their seate,
& hath exalted the hum-
ble and meke.

He hath filled the hun-
gry with good thynges,
and the riche he hath set
empty away.

He remembryng his mer-
cy, hath holpen his ser-
uaunt Israel,

As he promised to oure
fathers, Abraham and his
seede for ever.

Glorie to the father, &c.

As it was, &c. Amen.

The anthem.

In all thynges be
fulfilled that were
e.ii. spoken

Fecit potentiam in
brachio suo: disper-
sit superbos mente
cordis sui.

Deposuit potentes
de sede, & exaltauit
humiles.

Esurientes impleuit
bonis: & diuites di-
misit inanes.

Suscepit Israel pue-
rum suum, recorda-
tus misericordie sue
Sicut locutus est ad
pres nros Abraham
& semini eius i scfa.

Gloria patri, &c.

Sicut erat, &c. Amē.

Antiphona.

Ecce cōpleta sunt
omnia que dicta
sunt

The Euen-song.

sunt per angelum spoke of the angel by the
de virgine Mariā, virgyn Mari. Thankes
Deo gracias. be to God.

Versicul. Domine exaudi orationē meā The versicle. Ho:de heare
my praiier.

Respons. Et clamor meus ad te veniat. Answer. And let my crye
come to the.

Oremus.

¶ Let vs pray.

Domine sancte
pater oīpotens
eterne deus qui bea-
tā virginem Mariā
opulenta grā et do-
nis spiritualibus im-
buiisti, quibuste lau-
dauit ac magnifica-
uit: concede quesu-
mus vt tuus sanctus
spūs eadē grā atq; in-
spiratione corda nrā
accendat, vt sc̄lifice-
mus nomē sc̄m̄ tuū
Per Christum dñm
nostrū. Amē.

Holy lord, almighty
father, euerlastyng
God, whiche diddest re-
plenishe þ blessed virgyn
Mari with most plētiful
grace, & spiritual giftes,
whereby she praised and
magnified the: Graunt
that thy holy gost, may
withlike grace and inspi-
ration, kindle our hear-
tes, to sanctifie thy ho-
ly name. Through
Christ our lord
Amen.

Conuere

The Complin.



CONVERT
vs God our sa-
uour.

And turne thi
wrath away from vs.

O God, to help me make
good spede.

Lorde make hast to suc-
curre me.

Glorie to the father. &c.

As it was in the begin-
nyng. &c. Amen.

Psalm. xii.

A prayer against temptation.

How long wylte
thou forget me, O
lorde, for ever: how long
wilt thou turne thy face
from me?

How long shall I have
troublous thoughtes in
my solle, and heuines in
my heart, day by day?

How long shall myne
e.iii. enemy



CONUERTE
nos de sa-
lutaris nre

Et auerte iram tuam
a nobis.

Deus i adiutorium
meum intende.

Domine ad adiuuā-
dum me festina.

Gloria patri. &c.

Sicut erat in princī-
pio &c. Amen.

Psalmus. xii.

Oratio cōtra tērationē

Vsquequo dñe
obliuisceris
me in finem: vsque-
quo auertis faciem
tuam a me.

Quamdiu ponā cō-
silia in anima mea:
dolorē i corde meo
per diem.

Vsquequo exaltabitur

The Complint.

tur inimicus me^s sup
me respice et exaudi
me dñe deus meus.

Illumina oculos me-
os ne vnq̃ obdor-
miā i morte nequā-
do dicat inimicus me^s
p̃ualui aduersus eū.

Qui tribulant me e-
xultabunt si motus
fuero: ego autē i miā
tua speraui.

Exultauit cor meum
in saluari tuo: can-
tabo domīo qui bo-
na tribuit mihi, et
psallam nomini do-
mini altissimi.

Gloria patri, et filio
et spiritui sancto.

Sicut erat in princi-
pio, & nunc, & sem-
p, & in sæcula sæcu-
lorum Amen.

Psalmus

enemy be exalted ouer me
beholde and heare me, o
lorde my God.

Illumine mine eyes, lest
I slepe any time in death,
and that myne enemy ne-
uer say, I haue preuailed
against him.

They that trouble me,
wyl reioyce yf I be cast
downe, but I haue trusted
in thy mercy.

Myne heart shal reioyce
in thy saluation, I shall
syng to the lorde that ge-
ueth me great benefites,
and I shall praise þ name
of the lorde most high.

Glorie to the father, & to
the sonne, & to þ holi gost.

As it was in the begin-
nyng, and is nowe, and
euer shalbe worlde with-
out ende. Amen.

psalme

The Complin.

Psalm. xlii.

A prayer to be deliuered fro
our aduersaries, that we may
syng the praise of God.

Iudge on my side, o
God, and defend my
cause against the vnholly
people: from the vniust &
deceitful man deliuer me,

Ho: thou o God, art my
strength, why hast thou
put me away: why go I
so heauily, why lest myne
enemy vexeth me:

Sende furth thy light &
thy trueth, they haue led
me, and brought me into
thy holy hyl, & thy dwel-
lyng places.

And I shall entre vnto
the aulter of God, vnto
god I maketh my youthe
to reioyce.

I shall praise the with
harpe, O God, my God
e.iiii. why art

Psalmus. xlii.

Oratio vt liberemur ab
hostibus ad canendum
laudem dei.

Iudica me deus, et
decerne causā me-
am de gente non san-
cta: ab homine iniq̃
et doloso erue me.

Quia tu es deus for-
titudo mea: q̃re me
repulisti, et q̃re tri-
stis incedo, dū affli-
git me inimicus.

Emitte lucē tuā et ve-
ritatē tuā: ipsa me de-
duxerūt & adduxe-
rūt ī mōtē sacrū tuū
et ī tabernacula tua.

Et introibo ad alta-
re dei, ad deum qui
letificat iuuentutem
meam.

Confitebor tibi ī ci-
thara deus deus me-
us

The Complin.

us, quare tristis es
anima mea, et quare
conturbas me?

Spera in deo, qm̄ ad
huc confitebor illi:
salutare vultus mei
& deus meus.

Gloria patri, et fi-
lio, et sc̄.

Sicut erat in princi-
pio. &c. Amen.

Antiphona.

Salua nos dñe vi-
gilantes custodi
nos dormiētes, vt vi-
gilemus ī Christo et
requiescamus ī pace.

Capitulum

TV in nobis es
dñe, et nomen
sanctū tuū inuocatū
est semp nos: ne de-
relinquas nos dñe
deus noster.

Hym.

thou heavy o my soule: &
why doost thou trouble
me?

Trust in God, for yet
shall I praise him, he is
the health of my counte-
naunce and my God.

Glozy to the father, and
to the sonne. &c.

As it was in the begin-
nyng. &c. Amen.

The anthem.

Salue vs good lord
wakyng, and kepe
vs slepyng, that we may
wake in Christ, and rest
in peace.

The chapter.

Thou art (o Lorde)
in the myddest of
vs, and inuocation of thy
name is made ouer vs,
forsake vs not, o lord our
God.

The

The Complin

The hymne

Hymnus

O Lorde, the maker
of al thyng,

We pray the now in this
euenyng,

As to defende, through
thy mercy,

From all disceite of oure
enemy.

Let vs neither deluded
be,

Good lorde with dreame
or phantasy,

Oure hearte wakyng in
the thou kepe,

That we in sinne, fal not
on slepe.

O father, throughe thy
blessed sonne,

Graunt vs this, oure pe-
ticion,

To whom with the holy
gost alwaies,

In heauen and yearth, be
e. b. laude

Rerum creator
omnium,

Te poscimus, hoc
vesperi

Defende nos p gra-
tiam,

Ab hostis nri frau-
dibus.

Nulla ludamur do-
mine

Vel somnio vel pha-
smate:

In te cor nostrum
vigilet,

Nec dormiat in cri-
mine.

Summe pater. per fi-
lium

Largire quod te po-
scimus;

Cui per factum spi-
ritum

Aeterna detur glo-
ria.

The Complin

ria Amen.

lande and praise. Amen.

Versicul.

The versicle.

Ecce ancilla domini

Beholde the handmayd
of the lord.

Respons.

Answer.

Fiat mihi secundum
verbum tuum.

Be it done vnto me accor-
dyng to thy worde.

Canticum Sime-
onis iusti.

The song of Simeon.
the iust.

NVNC dimittis
seruum tuū do-
mine, secundū ver-
bum tuū in pace.

Lorde, nowe lettest
thou thy seruaunt
depart in peace, according
to thy worde,

Quia viderūt oculi
mei salutare tuum,

Ho: min eyes, have sene
thy saluation.

Quod parasti ante
faciem omnium po-
pulorum.

Which thou hast prepa-
red, before the face of all
thy people,

Lumen ad reuelati-
onē gentium, et glo-
riam plebis tue Is-
rael.

To be a light for to ligh-
ten the Gentiles, and to
be the glory of thy people
of Israel.

Gloria patri &c.

Glorie to the father, &c.

Sicut erat &c. Amē.

As it was &c. Amen.

Anti.

JOHNS

.1.3

The

The Complin.

The antheine.

O Raunt vs O lord
thy light, that we
beyng deliuered from the
darkenes of our heartes,
may come to y very light
whiche is Christ.

The versicle. Lord heare
my prayer.

Andwere. And let my cry
come to the.

Let vs pray.

O Lord God, we be-
seche the to lighten
oure darkenesse, & deliuer
vs fro al the dangers of
this night, O mercyfull
lorde. Through our lord
Jesus Christ: who liueth
and reigneth with the in-
uite of the holy spirit,
worlde without end. Amen
Blesse we the lord.
Thanks be to god.

Antiphona.

L Vcem tuam do-
mine nobis coce-
de, vt depulsis cor-
diu tenebris. pueni-
re possimus ad lume
quod est Christus.

Versicul. Dñe exaudi
orationem meā.

Respons. Et clamor
meus ad te veniat.

Oremus.

ILLumina quesu-
mus dñe deus te-
nebras nostras, et to-
tius noctis insidias,
tua nobis repelle. p
piti.

Per dñm nr̃m Iesū
Christū, qui tecum
viuit et regnat ī vni-
tate spūs sc̃i, p oīa
secula sc̃lorū. Amē.

Benedicamus dño.

Deo gratias

The

Psal

The seven psalmes.

Psalmus vi.

Psalmus. vi.

Oratio peccatoris qui
morbum curari ac ho-
stes pesterni exoptat.

A fervent prayer of the sinner,
desiring to be cured: & his ene-
mies to be banquished.



Domine ne
ne ne
in fu-
rore
tuo ar-
guas me, neque in ira
tua corripias me.



DORDE,
rebuke
me not in
thy rage,
nor cha-
stise me in
thyne angre.

Miserere mei, dñe. q̃
in fā infirmus sū: sana
me dñe, qm̃ contaba-
ta sūt ossa mea.

Have mercy on me lord,
for I am weake: heale me
lorde, for my bones be
bruised.

Et aīa mea turbata
est valde, sed tu do-
mine vsc̃pquo.

And my soule is veri sore
troubled, but thou lorde,
howe long.

Cōvertere dñe, et e-
ripe aīam meā, saluū
me fac ppter mīam

Turne the o lorde, and
deliver my soule, save me
for thy mercy.

Qm̃ non est in (tuā.
morte qui memor sit
tui, i inferno autem
quis

For there is none in
death that hath munde on
the, and in hel who wyll
knowledge

The seven psalmes.

knowledge the.

I haue preuailed in my waylyng and mournyng, I shal euery night washe my bed, I shal water my couche with teares.

Myne eye is troubled for sorowe, I am withered among all myne enemies.

Auoyde from me all ye that worke wickednes, for the lord hath hearde the voyce of my wepyng.

The Lord hath hearde my praier, the lord hath hearde my petition.

Let all myne enemies be ashamed and confounded, let them be ashamed and confounded very quickly.

Glorie to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

quis confitebit tibi? Laborauit in gemitu meo, lauabo per singulas noctes lectum meum, lachrimis meis stratum meum rigabo.

Turbatus est a furore oculus meus, inueteraui inter omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatem quoniam exaudiuit dominus vocem fletus mei.

Exaudiuit dominus deprecationem meam dominus orationem meam suscepit.

Erubescant et confentur vehementer omnes inimici mei, conuertantur et erubescant valde.

Gloria patri (velociter et filio) &c.

Sicut erat in principio &c. Amen.

How

Psalm

The seven psalmes

Psalmus. xxi.

Quomodo lugēda pec-
cara, orandus deus
et in ipso exul-
tandum.

BEati quorū re-
misse sunt iniqui-
tates, & quorū testa-
sunt peccata.

Beatu vir cui non
imputauit dñs pec-
catum, nec est in spi-
ritu eius dolus.

Quoniam tacui in-
ueterauerūt ossa me-
a, dum clamarē tota
die.

Quā die ac nocte
grauata est sup me
manus tua, conuer-
sus sum i crīma mea,
dum configis spina.

Delictū meū cogni-
tū tibi feci, & iusti-
ciā meā nō abscondi.

Dixi

Psalmus. xxi.

Howe the penitent person
shulde bewayle his synnes,
pray vnto God, and re-
ioyce in him.

Blessed are they whose
iniquities are forgiven
and whose synnes be co-
uered.

Blessed is y man to whō
God hath not imputed
sinne, and in whose spi-
rit deit.

Ho: whylest I helde my
peace, my bones are waxē
olde, whylest I cried all
the day.

Ho: day and night thy
hande is very heuy vpon
me, I haue been turned
into wretchednes whylest
the thorne pricked me.

I haue opened my faute
vnto the, & haue not hyd
my vnrighteousnes.

I sayd

The seven psalmes.

I sayd, I wyll confesse
mine vnrightheousnesse a-
gainst my selfe to the lord
and thou hast forgue the
wickednes of my sinne.

For this shal every holy
person pray vnto the in
tyme conuenient.

But in the great flud of
many waters, they shal
not come nigh him.

Thou art my refuge fro
tribulation that hath in-
closed me: O my ioy deli-
uer me from them, that
compasse me.

I shal geue the vndersta-
ndyng and shal teache the
in the waye þ thou shalt
go, I shal faste myne eyes
vpon the.

Be ye not like horse and
mule, in whom is none
vnderstandyng.

Dixi confitebor ad-
uersum me iniustitiā
meā domīo, et tu re-
misisti impietatem
peccati mei.

Pro hac orabit ad te
oīs sanctus in tem-
pore oportuno.

Verūtū ī diluuiō a-
quarū mltarū ad eū
nō approximabūt.

Tu es refugium meū
ā tribulatione, quæ
circūdedit me, exul-
tatio mea, erue me a
circumdātibus me.

Intellectū tibi dabo
& instruā te ī via hac
qua gradieris, fir-
mabo super te oculos
meos.

Nolite fieri sicut e-
quus & mulus: ī q̄b̄
non est intellectus.

Bynd.

In.

The seven psalmes.

In chamo et freno
maxillas eorum cō-
stringe, qui non ap-
proximant ad te.

Multa flagella pecca-
toris, sperantem autē
in dñō misericordia
circumdabit.

Letamini in domō
et exultate iusti, et
gloriamini omnes
recti corde.

Gloria patri. &c.
Sicut erat. &c. Amē.

Psalmus xxxvii.

Peccator peccatorū pō-
dere pressus, implorat
opē dei, cuius mī-
sericordia se committet.

Domine ne ī fu-
rore tuo argu-
as me, neq; in ira tua
corripias me.

Quoniā sagitte tue
in

Bynde their mouthes
with snaffle & bridle, that
will not drawe nigh vnto
the.

Many are the plagues of
the sinner, but who so tru-
steth in þ lord, mercy em-
braceth him on euery side

Be glad in the lord, and
reioyce ye righteous, and
be ioyous al ye that be vp
right in heart.

Glorie to the father. &c.
As it was. &c. Amen.

Psalmus cxxviii.

The penitent person, sore gre-
ued with the burden of sinne, cal-
leth vpon God for ayde, & betra-
keth him selfe to his mercy.

D R D E, rebuke
me not in thy rage,
nor chastice me in thyne
angre.

For thine arrows stick
fast

The seven psalmes.

**fast in me, and thou hast
layde thine hand sore vpon
me.**

**There is no helth in my
fleshe, because of thy dis-
pleasure, there is no rest
in my boones because of
my sinnes.**

**For mine iniquities are
gone ouer mine head, and
are layde vpon me as an
heauy burden.**

**My woundes are putri-
fied and rotten because of
my foolishenes.**

**I am made wretched &
croked extremely, I wēt
sorrowful al day long.**

**For my loines are ful of
illusions, and there is no
health in my fleshe.**

**I am sore afflicted and
brought low, I did roare
out for the sorrow of mine
heart.**

f.i.

my

*infixæ sunt mihi: &
cōfirmasti super me
manum tuam.*

*Nō est sanitas ī car-
ne mea a facie iræ
tuę, non est pax ossi-
bus meis a facie pec-
catorum meorū.*

*Qm̄ īiquitates meę
supergressæ sūt ca-
put meum, & sicut
onus graue graua-
tæ sunt super me.*

*Putruerūt et corru-
ptæ sunt cicatrices
meę a facie īsipiētīę
Miser fact⁹ sū (meg.
et curuat⁹ sū vsq; in
finē: tota die contri-
stus ingrediebar.*

*Qm̄ lūbi mei imple-
ti sūt illusiōib⁹: et nō
est sāitas ī carne mea
Afflictus sum, et hu-
miliatus sum nimis:
rugebam a gemitu
cordis mei.*

The seven pſalmes.

Dñe añ te omne de-
sideriũ meũ; & gemit⁹
me⁹ à te nō est ab-
Cor meũ cō (scōdit⁹
turbatũ est: derelict⁹
me virt⁹ mea, & lu-
mē oculorũ meorũ,
& ipsũ nō est mecũ.
Amici mei & p̄ximi
mei aduersũ me ap̄p
p̄querũt et steterũt
Et q̄ iuxta me erāt de
lōge steterũt; & vim
faciebant qui quæ-
rebant aĩam meā.

Et q̄ inquirebāt, ma-
la mihi locuti sũt: va-
nitates & dolos to-
ta die meditabātur.

Ego autē tanq̄ sur-
dus non audiebam:
& sicut mutus non
aperiens os suũ.

Et factus sũ sicut hō
non audiens, & non
habens

Orde, thou knowest all
my desire, and my mour-
nyng is not hid from the.

My heart is troubled, mi-
strength hath left me, al-
so the very sight of myne
eyes is not with me.

My frendes & my neigh-
bours drew together, &
stode against me.

And thei that were next
me, stode far of: they that
layd wayt for my life, set
vpon me.

And they that sought
my destruction, spake va-
nities, and they imagined
deceites al the day.

But I as one beyng
deaf, did not heare, and I
was as one y were dōbe
not openyng his mouth.

And I became as a mā
not hearyng, and hauing

no

The seven psalmes

no countercheokes in his mouth.

Ho? in the haue I trusted, thou shalt heare me my lord God.

Ho? I haue sayd, let neuer myne enemies triumph vpon me, and whilest my feete do slide they spake stoutly against me.

Ho? I am ready to be scourged and my sorowe is alwaies in my remembrance.

Ho? I shal confesse mine vngodlynnes, and shall thinke vpon my sinne.

But myne enemies lue and are made strong ouer me, and thei are increased whiche hate me vniustly.

They that requited euil for good, were against me because I folowed goodnes.

f.ii.

For

habēs in ore suo reargutiones.

Quia in te dñe speraui: tu exaudies me dñe deus meus.

Quia dixi ne qñ sup gaudeāt mihi inimici mei: & dum cōmouent pedes mei sup me magna locuti sūt

Quia ego in flagella paratus sum: et dolor meus in cōspēctu meo semper.

Quia iniquitatē meā annuntiabo: & cogitabo p peccato meo.

Inimici autē mei viuūt, & cōfirmati sūt sup me: multiplicati sūt q̄oderūt me iūq̄.

Qui retribuūt mala p bonis detrahebāt mihi: qm̄ sequebar bonitatem.

Ne

The seven psalmes.

Ne derelinquas me
dñe deus meus, ne
discesseris a me.

Intende i adiutoriū
meum dñe deus sal
lutis mee.

Gloria patri. &c
Sicut erat in princi
pio. &c Amen.

Psalmus. I.

Peccator agnoscit ac
dolet sceleratam vitam
sibi purgari, implorat
spiritum dei, ut re
nouetur ac con
firmeretur.

Miserere mei de
secundū magnā
misericordiā tuam.
Et secundū multitu
dinem miserationū
tuarum, dele iniqui
tatem meam.

Ampli⁹ laua me ab
iniquitate mea: & a
peccato.

Forake me not, o lord
my God, neither departe
thou fro me.

Make spede to helpe me,
o lord God of my salua
tion.

Glorie to the father, &c.
As it was in the begin
nyng. &c. Amen.

Psalmus. L.

A prayer of the penitent, ear
nestly acknowledgyng his
godly life, and cryng for mercy
to be clesed from synne, & cal
lyng for the spirit of God to
be confirmed in grace.

Aue mercy vpo me
O God, accordyng
to thy great mercy.

And accordyng to the
multitude of thy compas
sions, wype away myne
iniquitie.

More & more walhe me
from myne iniquitie, and
clense

The seven psalmes.

clense me from my sinne.

Ho: I knowledge myne iniquitie and my sinne is euer before myne eyes.

Do þ alone haue I sinned, and haue done euil in thy sight, that thou maist be iustified in thy wordes and maist overcome whē thou art iudged.

Beholde, I was begotten in wickednes, and my mother conceived me in sinne.

Lo, thou hast loued truth, the vnknowē and secrete thinges of thy wisdom thou haste reueled vnto me.

Sprynkle me lorde with hyssop, and I shalbe censed: thou shalt washe me, & I shalbe made whigher than snowe.

l.iii.

Vnto

catō meo mūda me,

Qm̄ iniquitatē meā ego cognosco: & peccatum meum contra me est semper.

Tibi soli peccaui, & malum corā te feci: vt iustificeris in sermonibus tuis: & vincas cum iudicaris.

Ecce eī in iniquitatibus cōceptus sū: & in peccatis concepit me mater mea.

Ecce enim veritatē dilexisti: incerta & occulta sapientię tuę manifestasti mihi.

Asperges me domīe hyssopo, & mundabor: lauabis me, & super niuem dealbabor.

Audi.

The seven psalmes.

Auditiui meo dabis
gaudiu & letitiā &
exultabunt ossa hu-
miliata.

Auerte faciē tuam a
peccatis meis, & oēs
iniquitates meas dele.

Cor mūdū crea ī me
deus: & spm rectū ī
noua ī viscerib⁹ meis

Ne piciās me a fa-
cie tua, & spm factū
tuū ne auferas a me.

Redde mihi letitiā
salutaris tui, & spi-
ritu principali con-
firma me.

Docbo iniquos vi-
as tuas, & impii ad
te conuertentur.

Libera me de sāgui-
nib⁹ de⁹ deus salutis
meę: & exultabit lin-

gua

Unto my hearyng shalt
thou geue ioy & gladnes,
and the brused bones shal
reioyce.

Turne thi face from my
sinnes, and wype awaye
al my wickednes.

A pure heart create in
me, o God, and a perfite
spirit renue within me.

Cast me not away from
thy face, and thy holy spi-
rit take not from me.

Restore to me y gladnes
of thy saluation, & streng-
then me with the pinci-
pal spirit.

I wyll instruct the wic-
ked in thy waies, and the
vngodly shalbe cōuerted
vnto the.

Deliuier me from blud-
shed, o God, the God of
my health, & my tong shal

exalt

The seven psalmes

etale thy righteousness.

Thou shalt open my lips,
and my mouth shall
showe thy praise.

For if thou haddest desired
sacrifice, I had surely
geuen it, but thou delightest
not in hole burntofferings.

The sacrifice to God is
a lowly spirit, O God, thou
wilt not despise a contrite
and humble heart.

Deale gently of thy favourable
beneuolence with
Syon, & the walles of Ie-
rusalem may be builded up.

Then shalt thou accept
the sacrifice of righteous-
nes, oblations and hole
burntofferings, then shall
they lay calues vpon thine
auter.

Glorie to the father. &c.

f.iiii.

As

gua mea iustitiā tuā.
Dñe labia mea aper-
ries, & os meū annū-
ciabit laudem tuam.

Quoniam si voluis-
ses sacrificium, de-
dissem vtiq; holo-
caustis non delecta-
beris.

Sacrificiū deo spūs
cōtribular⁹, cor cō-
tritū & humiliatum
deus non despiciēs,

Benignē fac dñe in
bona voluntate tua
Sion, vt edificentur
muri Hierusalem.

Tunc acceptabis sa-
crificium iustitię, ob-
lationes & holocau-
sta: tunc imponent
super altare tuum vi-
tulos.

Gloria patri. &c.

Sicut

The seven psalmes.

Sicut erat in principi-
pio. & Amen.

Psalmus, ci.

Querela pii ad de-
um ab impiis
grauiter
vexati.

Domine exaudi o-
rationē meā, &
clamor me⁹ ad te ve-
nit. Nō auertas fa-
ciē tuā a me, ī quacū-
q; die tribulor, īcli-
na ad me aurē tuā.

In quacūq; die in-
uocauero te, veloci-
ter exaudi me.

Quia defecerunt si-
cut fumus dies mei:
& ossa mea sicut cre-
mum aruerunt.

Percussus sū vt fa-
nū, & aruit cor meū
quia oblitus sum cō-
cedere

As it was in the begin-
nyng. &c. Amen.

Psalmus, ci.

A soze complaint of the godly
man, beynge greuously handled
of the wicked people, and ma-
kyng his mone to almighty
God.

HORDE, heare my
praier, and let my
cry come vnto the.

Turne not thi face from
me: Whensoeuer I am
troubled, bowe thine eare
vnto me.

In what day soeuer I
call vpon the, heare me
spedely.

For my daies are vani-
shed as smoke, and my bo-
nes are waxed as dry as
a fyre brand.

I am stricken, and myne
heart is wythered like
hay, so that I haue for-
got

The seven psalmes.

got to eat my bread.

With the noyse of my
mourning my bone clea-
ueth to my flesh.

I am like vnto a pel-
lican of wyldernes, & like
vnto an owle in the house
I haue waked and am
like a sparowe solitary in
the house top.

All day my enemies re-
uiled me, & they that prai-
sed me, cōspired against
me,

For I did eat ashes as
bread and myngled my
drinke with wepyng.

And that because of thy
wrath and indignation,
for thou diddest take me
vp and cast me against the
grounde.

My daies are faded as a
shadowe, and I wythe-

edere panem meum

A voce gemitus mei
adhesit os meū car-
ni meę.

Similis sc̃tus supel-
licano solitudinis fa-
ctus sū sicut nictico-
rax in domicilio.

Vigilaui, & factus
sum sicut passer soli-
tarius in tecto.

Tota die exprobra-
bāt mihi inimici mei;
& qui laubabant me
aduersū me iurabāt.

Quia cinerē tāq̃ pa-
nē māducabā: & po-
tū meū cū fletu mi-

A facie irę (scēbā.
indignationis tuę,
quia eleuans allisisti
me.

Dies mei sicut vmbra
declinauerūt, &

f.b.

red

ego

The seven psalmes.

ego sicut fenū arui.

Tu autē dñe ingre-
num permanes, &
memoriale tuū ī gñ-
rationē & gñrationē.

Tu exurgēs dñe mi-
sereberis Sion: quia
tēpus miserēdi eius,
quia venit tempus.

Qm̄ placuerunt ser-
uis tuis lapides eius:
& terrae eius misere-
buntur.

Et timebunt gentes
nomen tuum dñe, &
omnes Reges terrae
gloriam tuam.

Quia edificauit dñs
Siō. & videbitur in
gloria sua.

Respexit ī orationē
humiliū: & nō spre-
uit precē eorum.

Scribantur haec in
generatiōe altera, &
populus

red like hay.

But thou lord abydest
for ever, and thy memo-
rial is from age to age.

Thou lord shalt arise &
haue mercy of Syon, for
it is tyme to haue mercy,
for the tyme is come.

For the stones therof de-
lighte thy seruauntes,
and they shall haue pitie
on the grounde therof.

And the people shall
feare thy name O lord, &
all kynges of the yearth
thy glory.

For the lord hath buil-
ded Syon, & shalbe sene
in his glory.

He hath regarded y spe-
che of the humble, & hath
not dispised their prater.

Let these thyges be wri-
ten in another age, & the
people

The seven psalmes.

people that shalbe created, shall praise the lord.

For he hath looked downe from his high holy place, the lord hath looked downe from heauen vnto the earth.

To heare the waylyng of them that be captiue, to lose the sonnes of them that were slaine.

That they shuld in Syon declare the name of the Lord, and his praise in Ierusalem.

When the people assemble together, & kynges for to serue the lord.

In the way he hath hindered my strength, he hath shortened my daies.

Calme not away in the middes of my daies, thy yeares endure for ever.

In the beginning thou lord

populus qui creabitur laudabit dñm.

Quia prospexit de excelsu sancto suo: dominus de coelo in terram aspexit.

Vt audiret gemitus compeditorum: vt solueret filios interemptorum.

Vt annuncient in Sion nomen domini, & laudem eius in Hierusalem.

In cōueniēdo populos in vnū, & reges vt seruiant dño.

⁊ Rñdit ei in via virtutis sue, paucitatē dñi Afflixit in-
rū meorū nūcia mi- tudinem
Nereuoces me in hi. meā, ab-
dimidio dierū meo- breuiavit
rū, in gñratione & gñ- dies meos
rationem anni tui.

In initio tu domine terram

The seven psalmes.

Etiam fundasti, & o-
pera manuum tua-
rum sunt coeli.

Ipsi peribunt, tu au-
tem permanes: &
omnes sicut vestime-
ntum veterascent.

Sicut opertorium
mutabis eos, & mu-
tabuntur: tu autem
idem ipse es, & anni
tui non deficient.

Filii seruorum tuo-
rum habitabunt &
semen eorum in sae-
culum dirigeretur.

Gloria patri, & filio
& spiritui sancto.

Sicut erat in princi-
pio, & nunc & sem-
per, & in saecula sae-
culorum Amen.

Psalm

lord hast layd the founda-
tion of the yearth, and the
workes of thine handes
are the heauens.

They shall perishe, but
thou abydest, & they shall
al waie old as a garmēt.

And as a couering, thou
shalt chaunge them, and
they shalbe chaūged, but
thou art one, & the same,
and thy yeares shall not
faile.

The sonnes of thy ser-
uautes shall continue, &
their seede shal stand fast
for euer.

Glory to the father, and
to the sonne, and to the
holy gost.

As it was in the begin-
nyng, and is now, and
euē shalbe worlde with-
out ende. Amen.

psalme

The seven psalmes.

Psalme. cxxix.

The synner beyng punished
for his synnes, desireth to be de-
liuered bothe from synne and
punishment.

From the depth I
called on y (o lord)
Lorde heare my voice.

Let thyne eares geue
good heed to the voice of
my praiser.

If thou lorde wilt loke
straightly vpon synnes, o
lorde who shal abide it?

But with the is mercy, &
for thy lawe I haue suffe-
red the, o lorde.

My soule hath abyden in
his worde, my soule hath
trusted in the lorde.

From mornynge watch
vnto night, let Israel trust
in the lorde.

For with the lorde there
is mercy, and with him

is

Psalmus. cxxix.

Peccator ob peccata
multatus, petit solui a
peccato & pec-
cati pena.

De pfundis cla-
maui ad te dñe,
dñe exaudi vocē meā

Fiant aures tue aten-
dentes in vocem de-
precationis meę.

Si iniquitates obser-
uaueris domine, dñe
quis sustinebit?

Quia apud te ppiti-
atio est: & pp̃r legē
tuā sustinui te dñe.

Sustinuit aīa mea in
verbo eius: speraui
aīa mea in dño.

A custodia matuti-
na vsq; ad noctem
speret Israel in dño.

Quia apud dominū
mīa: & copiosa apud

eum.

The seven psalmes

eum redemptio.
Et ipse redimet Isra-
el ex oib⁹ iniquitatibus
Gloria patri &c (eius.
Sicut erat. &c. Amē.

Psalmus. cxli.

Iustus malis affectus o-
rat ut eripatur
a malis.

Domine exaudi
orationē meā:
auribus percipe obse-
rationē meā, in veri-
tate tua exaudi me in
tua iustitia.

Et nō iras in iudiciū
cū seruo tuo: quia nō
iustificabit in cōspe-
ctu tuo oīs viuens.

Quia persecutus est
inimicus animā meā:
humiliauit in terra
vitā meā.

Collocauit me in ob-
scuris, sicut mortuos
sæculi:

is plenteous redemption
And he will redeme Is-
rael from his iniquities.

Glorie to the father, &c.

As it was. &c. Amen.

Psalmus. cxli.

The iust man beyng in ad-
uersitie, prayeth to be deliue-
red from all euil.

LORDE, heare my
prayer, with thyne
eares perceiue my desire,
for thy truth sake, & heare
me for thy righteousness.

And entre not into iud-
gement with thy seruante,
for no person liuyng shal-
be iustified in thy sight.

For the enemy hath pur-
sued my soule, my life in
yeaurch he hath brought
lowe,

He hath set me in darke-
nes as the dead in the
worlde,

The tenth psalmes.

Woꝛlde, & my spirit was
bered, my heart was trou-
bled within me.

I remembꝛed the olde
daies, I haue studied of
al thi woꝛkes, & in the de-
des of thy haðes I mused

I haue stretched furthe
my handes vnto the, my
solle vnto the as yearth
without water.

Hastely heare me o lord,
my spirit hath failed.

Turne not thi face from
me, for I shalbe like to
men descēdyng into a pit.

Cause thy mercy to be
heard of me betymes, for
in the haue I trusted.

Shewe me þ way where
I may walke, for vnto þ
haue I lift vp my minde.

Deliver me frō my ene-
mies lord, vnto the haue

I fled.

sc̃li, & anx̃itatus est
sup me: sp̃s meus ī
mẽbat̃ est cor meū

Memor fui dierū an-
tiq̃rū; meditatus sū
ī oībus operibus tu-
is, & in factis manuū
tuarum meditabar.

Expādi manus me-
as ad te anima mea
sicut terra sine aqua
tibi.

Velocit̃ exaudi me
dñe, defecit sp̃s me

Nō auertas faciē (us
tuā à me, & similis e-
ro descēdētib⁹ ī lacū

Auditā fac mihi ma-
ne mīam tuam, quia
in te speraui.

Nōtā fac mihi viā ī
qua ambulē: quia ad
te leuaui aīmā meā.

Eripe me de īimicis
meis dñe, ad te cōfu-

gi.

The seven psalmes.

gi doce me facere vo-
luntate tua, q̄a de' me'
Spiritus tuus (es tu
bonus deducet me ī
terrā rectam: prop̄
nomen tuum domi-
ne viuificabis me, in
equitate tua.

Educes de tribulati-
one aīam meam: &
in misericordia tua
disperdes omnes in-
imicos meos.

Ex pdes oēs q̄ tribu-
lāt aīam meā: qm̄ e-
go seruus tuus sum.

Gloria patri, & filio
& spiritui sancto.

Sicut erat in princi-
pio, & nunc, & sem-
per, & in sæcula sæ-
culorum, Amen.

I fled, teache me to do thy
will, for thou art my god.

Thy good spirit shal cō-
duct me into the lande of
rightfulnes, for thy name
sake. **L**orde thou shalt re-
uiue me throughe thyne
equitie.

Thou shalt bryng my
solle from trouble, and
throughe thy mercy thou
shalt destroy al myne ene-
mies.

And thou shalt destroy
all that molest my solle,
for I am thy seruaunt.

Glorie to the father, and
to the sonne, and to the
holy gost,

As it was in the begin-
nyng, and is now, and
euer shalbe worlde with-
out end. Amen.

Anti-

The

The seven psalmes.

The anthem.

Remembre not (o lord
God) oure olde ini-
quities, but let thy mercy
spedely preuent vs, for we
be very miserable: helpe
vs God our sauour, and
for the glory of thy name,
deliuer vs, be mercyfull &
forgiue our sinnes, for thi
names sake. Let not the
wicked people say where
is their God: we be thy
people & the shepe of thy
pasture, we shal geue tha-
kes to the for euer, from
age to age, we shall set
furth thy laude and
praise. To the be
honour, and glory
worlde without
ende.

Amen.

g.i. O God

Antiphona.

Ne reminiscaris
dñe iniquitatū
nostrarum antiqua-
rum: sed mīa tua pre-
ueniat nos: sumus ei
miserrimi. Adiuua
nos deus seruator nr̄
& propter gloriam
noīis tui libera nos.
Esto nobis propiti-
us, & propter nomē
tuū condona nobis
peccata nostra. Ne
dicant impii, vbi est
deus eorū. Nos autē
popul' tuus, & oues
pascuæ tuæ. Semper
grās agemus tibi. A
generatione in gene-
rationem prouulga-
bimus laudem tuam
Tibi honor & glā
in æternum.

Amen.

Pater

The Letany



Deus de
coelis de
us, mise
rere no
bis.



God the father
of heauē: haue
mercy vpon vs
miserable syn
ners.

Fili redemptor mū
di deus, miserere no
bis.

O god, the sōne redemer
of the worlde: haue mercy
vpo vs miserable sinners

Spiritus sacte deus,
a patre filioq; pro
cedens, miserere no
bis.

O god, the holy gost, pro
cedyng fro the father and
the sōne: haue mercy vpo
vs miserable sinners.

O scta beata & glo
riosa trinitas tres p
sonae & vnus deus,
miserere nobis.

O holy, blessed, and glo
rious Trinitie, thre per
sons and one God: haue
mercy vpon vs miserable
sinners.

Beata virgo Maria
mē dei & seruatoris
nri Iesu Christi. ora.

Holy virgyn Mari, mo
ther of God oure sauour
Iesu Christ: pray for vs.

Oēs scti angeli & ar
cāgeli & oēs scti be
atorū spiritūū ordi
Orate p nobis. (nes.

All holy angels and Ar
changels, and all holy or
ders of blessed spirites:
pray for vs.

Oēs

All

and suffrages.

**All holy Patriarkes, &
Prophetes, Apostles, &
Martyrs, Confessours &
virgyns, and all the bles-
sed company of heauen:**

Pray for vs.

**Remembre not lord, our
offences, nor the offences
of our forefathers, neither
take thou vengeance of
our sinnes, spare vs good
Lorde, spare thy people,
whom thou hast redeemed
with thy most pretious
blud, & be not angry with
vs for ever.**

Spare vs good lorde.

**From all euil and mis-
chief, from sinne, fro the
craftes & assautes of the
deuil, fro thy wrath, and
fro euerlasting dānation:**

Good lorde deliuer vs.

From blindnes of heart

g. ii.

from

**Omnes sancti patri-
arche, & Prophetæ,
Apostoli, martyres,
cōfessores, virgines,
& omnes beatorum
spirituum ordines.**

Orate pro nobis.

**Ne recorderis dñe
delicta nostra, neq;
parentum nostrorū
neq; vindictam su-
mas de peccatis nr̄is
parce dñe parce po-
plo tuo quē p̄ciosis-
simo sāguine tuo re-
demisti, neq; in eter-
nū irascaris nobis.**

Libera nos dñe.

**Ab oī malo & scele-
re, a peccato, ab insi-
diis & insultibus di-
boli ab ira & eterna
damnatione.**

Libera nos dñe.

**A cecitate cordis, &
super-**

The Lctany

superbia, vana gloria, hypocrisi, inuidia, odio, malicia, im-
misericordia.

Libera nos dñe.

A fornicatione, & omni peccato mortifero, ab omnibus imposturis mundi carnis & diaboli.

Libera nos dñe.

A fulmine, tempestate, plaga, peste, fame bello, clade & improvisa morte.

Libera nos dñe.

Ab omni seditione & priuata cōiuratione,

from the Tyranny of the Bishop of Rome & all his detestable

falsa doctrina & heresi, a dormia cordis & contemptu verbi

man

from pride, vaine glory, & hypocrisy, from enuy, hatred & malice, and all uncharitableness.

Good lord deliver vs.

From fornication, and al deadly sinne, & from al the deceiptes of the world the fleshe, and the deuill:

Good lord deliver vs.

From lightnyng & tempest, from plague, pestilence, and famyne, frō battaile and murdre, and from sudden death:

Good lord deliver vs.

From all sedition & priuy conspiracy, frō the tyranny of the Bishop of Rome and all his detestable

from all false doctrine and heresy, from all hardnes of heart and contempt of the worde and

com

and suffrages.

commaundement:

Good lord deliuer vs.

By the mystery of thi ho-
ly incarnation, by thy ho-
ly Nativite and circumci-
sion, by thy baptisme, fa-
styng, and temptation:

Good lord deliuer vs.

By thyne agony & blud-
dy sweat, by thy crosse, &
passion, by thy precious
death and burial, by thy
glorious resurrectiō and
ascension, by the cōmyng
of the holy gost:

Good lord deliuer vs.

In al tyme of our tribu-
lation, in all tyme of oure
wealth, in the houre of
death: in the day of iudge-
ment:

Good lord deliuer vs.

We siners do beseeche the
to heare vs, O lord God,

g.iii.

and

mandatū tuū.

Libera nos dñe.

Per mysteriū sanctę
incarnationis tue, p
natiuitatē tuā, circū
cisionē, baptisimū, ie
iuniū, & tētationem.

Libera nos dñe.

Per angore tuū, &
sanguinolentū sudo
re, per crucē & passi
onē tuā, per precio-
sam mortē & sepul-
turā, p̄ gloriā resurre
ctionē & ascensionē
tuā, p̄ aduētū sancti
spūs. Libera nos do.

In omnibus rebus
aduersis & prospe-
ris, in hora mortis,
in die iudicii.

Peccatores, te roga-
mus dñe deus audi
nos,

The Letany

nos, vt sancta catho-
lica ecclesiam tuā re-
gere & gubernare i
recta via digneris:

Terogam⁹ audi nos

Vt regē nūm & gu-
bernatorē ~~_____~~

~~_____~~ famulū tuū
cōseruare digneris:

Terogam⁹ audi nos

Vt cor illius in fide,
timore ac dilectione
tui regere digneris:

vt semp tibi fidat, &
sep honorē glāmp
tuam querat: Teroga-
mus audi nos.

Vt defēsor & cōser-
uator illius esse velis
& de oībus inimicis
victoriā illi donare
digneris: Teroga-
mus audi nos.

Vt nobile reginam
~~_____~~ i timore,

and that it may please the
to rule & gouerne thi holy
churche vniuersal in the
right way: We beseeche
the to heare vs good lord.

That it may please y to
kepe Henry the eight, thy
seruaunt and our kyng &
gouernour: We beseeche
the to heare vs good lord.

That it may please the
to rule his heart in thy
faith, feare, and loue, that
he may euer haue assiaūce
in the, and euer seke thy
honour and glory: we be-
seeche the to here vs. &c.

That it may please the
to be his defendour and
keper, geuyng him the vic-
tory ouer al his enemies:
We beseeche y to heare vs.

That it may please the
to kepe oure noble quene
Catherine

R. *phylippe*
que mar

mdia

mary.

and suffrages.

~~Catharine~~ in thy feare & loue, geuyng her increase of al godlynes, honour & children: we beseeche the to heare vs good lord.

That it may please the to kepe and defende our noble prince Edward, & all the kynges maiesties children: we beseeche the to heare vs good lord.

That it may please the to illuminate al bishops, pastours, and ministers of the church, with true knowledge of thy worde, and that bothe by their preachyng & luyng, they may set it furth and shew it accordyngly: we beseech the to heare vs good lord.

That it may please the to endue the lordes of the counsaile, and all the no-

g.iiii.

bilitie

& dilectione tui cōseruare digneris: atq; oīs pietatis, honoris, & liberorū incrementū tribuas. Te rogamus audi nos.

Vt nobilem principem nūm Edouardum, & oēs regie maiestatis liberos defendere & cōseruare digneris:

Te rogamus audi nos Vt episcopos, pastores, & ministros ecclesie vera cognitione & intelligentia verbi tui illuminare digneris: idcirco tum concionando tum viuendo: promoueant & ex rei dignitate explicent. Te rogamus.

Vt regios cōsiliarios, & oēm nobilitatem, grā sapientia & intelligentia

The Letany

telligentia imbuere
digneris: Te roga-
mus audi nos.

Vt magistratus be-
es ac tuearis, & grām
illis largiaris, quo e-
q̄tatem & veritatem
promoueat: Te ro-
gamus audi nos.

Vt omnē populū tu-
um beare & cōserua-
re digneris. Te ro-
gamus audi nos.

Vt oībus nationib⁹
vnitatē, pacē, cōcor-
diā donare digneris

Te rogam⁹ audi nos

Vt nobis cor dare
digneris, q̄amemus
& timeamus te, & vi-
uēdo diligēt sequa-
mur mādata tua: Te
rogamus audi nos.

Vt oī poplo tuo gr̄e

bilitie with grace, wise-
dome and vnderstādyng:
We beseeche þ to heare. &c.

That it may please the
to blesse and kepe the ma-
gistrates, geuyng them
grace to execute iustice, &
to maynteine trueth: We
beseeche þ to heare vs. &c.

That it may please the
to blesse and kepe all thy
people: We beseeche the to
heare vs good lord.

That it may please the
to geue to all nations, v-
nite, peace and con corde:
We beseeche þ to heare. &c.

That it may please the
to geue vs an hearte to
loue and dread the, & dili-
gently to lue after thy cō-
maundementes: We be-
seeche the to heare vs. &c.

That it may please the
to

ing

to

and suffrages:

to geue to thy people in-
crease of grace, to heare
mekely thy worde, and re-
ceiue it with pure affecti-
on, and to bryng furth the
fruites of the spirit: We
beseeche y to heare vs. &c.
That it may please the
to bryng into the way of
trueth, all suche as haue
erred, and are deceiued:
We beseeche y to heare vs.
That it may please the
to strengthen suche as do
stand, and comfort & help
the weake harted, and to
raise vp thē that fall, and
finally to beate doune Sa-
tan vnder our feete: We
beseech the to heare vs. &c.
That it may please the
to succour, helpe, and cō-
fort all that be in daunger,
necessite & tribulation: We

g. b. beseeche

incrementum donare
digneris, ad audien-
dū piē verbū tuū &
ad recipiendū illud
sincero aīo, & ad fru-
ctus spūs pducēdos
Te rogam⁹ audi nos

Vt deceptos & errā-
tes in viam veritatis
deducere digneris:

Te rogamus audi
nos.

Vt stantes roborā-
re & recreare, & im-
becilli aīmi viros ad
iuuare, cadētes eri-
gere, satanā deniq;
sub pedibus nris cō-
terere digneris: Te
rogamus audī nos.

Vt oēs qui ī pericu-
lis, necessitatibus, an-
xietatibusq; sūt, iu-
uare, erigere, recrea-

re,

The Letany

re digneris: Tero.
Vt oēs terra marique
iter facientes, foemi-
nas grauidas, egro-
tantes, teneros infan-
tes conseruare, & mi-
sericordiam tuam in
captiuos, & in car-
cere abiectos osten-
dere digneris: Tero-
gamus audinos.

Vt orbos & viduas
defendere, illisque &
oībus derelictis, op-
pressisque opem ferre
digneris: Tero-
gamus audinos.

Vt omnium homi-
nū misereri digne-
ris: Tero gamus au-
di nos.

Vt inimicis, persecuto-
ribus, obrectatori-
bus nris condonare,
& illorū corda mu-
tare

besech the to heare vs. &c.

That it may please the
to preserue al that trauail
by lande or by water, all
women labourig of child,
al sicke persons and yong
children, and to shewe thi
pitie vpon all prisoners &
captiues: We beseche the
to heare vs good lord.

That it may please the
to defend and prouide for
the fatherlesse children &
wydowes, and all that be
desolate & oppressed: We
besech the to heare vs. &c.

That it may please the
to haue mercy vpon all
men: We beseche the to
heare vs good lord.

That it may please the
to forgeue our enemies,
persecutours, and flau-
derours, & to turne their
heartes

and suffrages.

heartes: We beseeche the
to heare vs good lord.

That it may please the
to geue to our vse y kynd-
ly frutes of the yearth: so
as in due time we may en-
ioy them, and to p̄serue
them: We beseeche the to
heare vs good lord.

That it may please the
to geue to vs true repen-
taunce, to forgeue vs all
our synnes, negligences
and ignoraunces, and to
endue vs with the grace
of thi holy sp̄it, to amēde
our liues according to thi
holy worde: We beseeche
the to heare vs good lord

Sonne of God: we be-
seeche the to heare vs.

O lambe of god, that ta-
kest away the synnes of
the worlde:

tare digneris. Te ro-
gamus audi nos.

Vt fructus terræ tē-
pestiuos nobis dare
ita vt eos oportuno
tēpore percipiamus
ac fruamur, eosq; cō-
seruare digneris: Te
rogamus audi nos.

Vt verā poenitētiā,
& peccatorū, negli-
gētiarū, ignorantia-
rū, remissionē dona-
re, & sancti spiritus
grā, ad vitam nostrā
secundum sanctum
verbum tuum emē-
dandam, nos imbu-
ere digneris: Te ro-
gamus audi nos.

Fili dei: Te roga-
mus audi nos.

Agnus dei qui tol-
lis peccata mundi,

376

graue

Donā

The Defanyon

Dona nobis pacem. Graunt vs thy peace.

Agnus dei qui tol- O lambe of god, that ta-
lis peccata mundi, kest awaye the sinnes of
the worlde:

Miserere nostri. haue mercy vpon vs.

Christe exaudi nos. O Chyist heare vs.

Kyrie eleēson. Lord haue mercy vpo vs

Christe eleēson. Chyist haue merci vpo vs

Kyrie eleēson. Lord haue merci vpo vs.

Pater noster. &c. Our father. &c.

Et ne nos inducas in And suffre vs not to be
tentationem. led into temptation.

Sed libera nos a ma- But deliuer vs from euil
lo. Amen. Amen.

Verficul. The answer.
Dñe ne secūdū pētā O lorde deale not with
nra feceris nobis. vs after our sinnes.

Respons. The answer.
Neq; secūdū īīqta- Neither reward vs after
tes nras, retribuas our iniquities.
nobis.

Oremus. Let vs pray.

D Eus misericors O God, mercyfull fa-
pr, qui contriti ther, that despisest
cordis gemitum nō not p sighyng of a contrite
despi. harte

and suffrages.

heare, nor the desyre of
our heas be sorrowful, mer-
cifullly assist oure praiers,
that we make before the
in al our troubles and ad-
uersities, whēsoeuer they
oppresse vs. And grati-
ously heare vs, that those
euils, whiche the craft &
subteltye of þe deuyl or mā
worketh against vs, be
brought to nought, & by
the providēce of thi good-
nes, thei may be dispersed
that we thy seruantes,
beyng hurt by no persecu-
tions, may evermore geue
thankes vnto the, in thy
holy church. Thorough
Jesu Christ our lorde.

O lorde, arise, helpe vs,
and deliuer vs for thy na-
mes sake.

O God, we haue hearde
with

despicis, nec mcerē-
tium spernis affectū
benignē p̄cibus n̄ris
adeſto, quas ī oībus
perturbationibus a-
ſperitatib⁹ ſc̄p rerū,
ſi quando nos oppri-
māt, adhibemus: &
clement̄ exaudi nos,
vt ea mala, que mo-
litiones machinæq;
diabolicę aut huma-
nę contra nos inten-
tant, ad nihilum de-
ducātur, & providē-
tia benignitatis tuę
diſpergātur: vt nos
ſamuli tui nullis īſe-
ctationib⁹ leſi, ſemp̄
tibi ī eccl̄a ſc̄tā gr̄as
agamus. Per Chri-
ſtum dñm noſtrū.

Exurge dñe adiuua
nos, & libera nos p̄-
pter nomē tuū.

Deus auribus n̄ris
audia

The Letany

audiuimus, p̄res nos
stri narrauerūt no-
bis magnifica facta
tua que gessisti illo-
rū etate, & ī preteritis
anteā s̄culis.

Exurge dñe adiuua
nos, & libera nos p̄-
pter nomē tuū.

Gloria patri, & filio,
& spiritui sancto.

Sicut erat in princi-
pio, & nunc, & sem-
per, & in s̄cula s̄cu-
lorum. Amen.

Ab inimicis n̄ris de-
fende nos Christe.

Afflictiones nostras
benignus aspice.

Dolorem cordis n̄ri
respice clemens.

Peccata populi tui
pius remitte.

Petitiones nostras
miserere.

with our eares, and our
fathers haue declared vn-
to vs the noble workes
that thou diddest in their
daies, and in the old time
before them.

O lord, arise, helpe vs,
and deliuer vs for thy ho-
nour.

O lord to the father, the
son, and to the holy gost,
as it hath bene from the
beginnyng, is, and shal be
euer world without end.
Amen.

From our enemies de-
fende vs O Christ:

Gratiouſly loke vpon our
afflictions.

Pitifully behold the do-
lour of our heart:

Mercyfully forgive the
sinnes of thy people.

Honourably with merci
heare

and suffrages.

heare our prayers.

O sonne of David haue
mercy vpon vs.

Both now & euer bouch
safe to heare vs Christ:

Gratiouſly heare vs, O
Christ: gratiouſly heare
vs O lord Christ.

The beſeche.

O lord, let thy mercy be
ſhewed vpon vs.

The anſwere.

As we do put our trust
in the.

Let vs pray.

We humbly beſeche the o
father, mercifully to
loke vpon our infirmities,
and for the glory of thy
name ſake, turne from vs
al thoſe euilles, that we
moſt righteouſly haue de-
ſerued. Graunt this, O
lord God, for our medi-
atour

ſericoꝝ exaudi.

Fili David miſerere
noſtri.

Nūc & ſep nos exau-
dire digneris o chꝛe

Exaudi clemēſ noſo
Chriſte, clemēſ exau-
di noſ, o dñe Chꝛe.

Verſu

Fiat mīa tua domi-
ne ſuper noſ.

Reſpon.

Quemadmodū ſpe-
ramus in te.

Oremus,

I Nfirmitates no-
ſtras q̄ſumus do-
mine pater clemen-
ter respice, & mala
omnia quæ iuſtiſſi-
me meremur, pro-
pter gloriam nomi-
nis tui auerte: con-
cede hoc dñe media-
toris

toris & aduocati nri
Iesu Chri causa. Am.

DEus cui ppriu
est misereri se
per & parcere, peti
tiones nostras beni
gnus suscipe; & qua
q peccatorum vin
culis illigamur, mi
sericordie tue beni
gnitate soluamur.

Concede hoc Iesu
Christi mediatoris
& aduocati nri cau
sa. Amen.

OMnipotēs sem
piterne deus q
solus facis mirabilia
dimitte i episcopos
nostros & pastores
omnesq greges illo
rum fidei comissos
salutarem tue gratie
spiritum; & vt tibi
verē placeat perpe
tuum

The Letany

atour and aduocate Iesu
Christes sake. Amen.

O God, whose nature
& propertie is euer
to haue mercy and to for
geue, receiue our humble
petition, and though we
be tyed and bounde with
the chaine of our sinnes,
yet let the pytyfulnes of
thy great mercy lease vs
for the honoure of Iesus
Christes sake, our media
tour and aduocate. Amen

A Almighty & everli
uyng God whiche
onely workest great mer
ueiles, sende doune vpon
our bishoppes & curates,
and al congregations co
mitted to their charg, the
helthful spyt of thi grace;
and that they may truely
please the: poynt vpon
them

and suffrages:

them the continual dewe
of thy blessing. Graunt
this (O lord) for the ho-
nour of our aduocate and
mediatour Iesu Christ.

Amen.

We beseeche the (O lord)
to shew vpon vs thyne
exceedyng great mercy,
whiche no tong can wor-
thely expresse, and that it
may please the to deliuer
vs from all our sinnes, &
also from the paines that
we haue for the deserved.
Graunt this (O Lord)
through oure mediatour
and aduocate Iesu Christ
Amen.

Graunt, we beseeche
the, O almighty
God, that we, in our trou-
ble put oure whole confi-
dence vpon thy mercy, that
we

tuum rorem tue be-
nedictionis affunde
Concede hoc domi-
ne, mediatoris & ad-
uocati nostri Iesu
Christi causa. Amē.

Immensam quesu-
mus domine mi-
sericordiam tuam,
quā nulla potest lin-
gua dignē explicare
nobis ostende: vt a
peccatis nostris poe-
nāq; pro illis debi-
ta, benignitate tua
liberemur. Concede
hoc domine, media-
toris & aduocati no-
stri Iesu Christi cau-
sa. Amen.

Concede q̄sum⁹
Coipotes de⁹, vt
qui ī peribatiōibus
n̄ris ynīuersā fiduciā
ī mīa tua collocam⁹,
pre-

The Letany

præsidio tuo aduersus
i grauescētes res
aduersas defēdamur
Cōcede hoc dñe de
mediatoris & aduo
cati nři Iēsu Christi
causa. Amen.

Omnipotēs de
qui hoc tēpore
vt vnanimi voce sup
plicationes nřas tibi
faciamus, grōse lar
gitus es: & p̄misisti,
si qñ duo aut tres in
noē tuo congregati
fuerūt, vota illorū re
cōcessurū, exple vo
lūtates dñe petitiō
nēs q̄ seruorū tuorū
quēadmodū ex vsu
illorū maximi futu
rū est: & annue, vt in
hoc sc̄lo cognitionē
veritatis tuę, ī futu
ro autē vitam
eternam
habeamus. Amen.

we against all aduersitie
be defēded vnder thy pro
tection: Graunt this, O
lorde God, for our media
tour and aduocate Iesu
Christes sake. Amen.

Almighty GOD,
whiche hast genen
vs grace at this time with
one accorde to make oure
cōmune supplicatiōs vn
to the, & doest p̄mise, that
when.ii. or thre be gathe
red in thi name, thou wilt
grāt their requestes: ful
fil now, o lorde the desy
res and petitions of thy
seruauntes, as may be
most expedient for the,
grātyng vs in this
worlde knowledg
of thy trueth & in
the worlde to come
life euerlastyng. Amen.

The dirige.

Psalmus. cxliii.

The laude and praise of God
through whose benefite we be
preserued in aduersitie.



I haue lo-
ued, for
the lord
wil here
the voice
of my
praier.

For he hath inclined his
eare vnto me, and in my
daies I wyl call vpon him.

The sorowe of deathe
hath compassed me, and
the perilles of hel haue en-
tangled me.

I haue founde muche
trouble and sorow, and I
haue called vpon þe name
of the lord.

O lord deliver my soule,
merciful lord, & iust, our
god

h. ii.

Psalmus. cxliiii.

Laus dei cuius bene-
ficio seruamur
in aduersis.



Ilexi,
quo-
niam
exau-
diat

dominus vocem o-
rationis mee.

Quia inclinauit aurē
suā mihi: & in diebus
meis inuocabo.

Circumdederūt me
dolores mortis: &
pericula inferni in-
uenerunt me.

Tribulationē & do-
lorem inueni: & no-
men domini inuo-
caui.

O dñe libera animā
meā: misericors dñe
& iustus, & deus no-

The dreige.

ster miseretur.

Custodiēs paruulos
dñs: humiliatus sū
& liberauit me.

Conuertere aīa mea
in requiem tuā: quia
dñs benefecit tibi.

Quia eripuit animā
meā de morte: oculos
meos à lachrimis
pedes meos à lapsu.

P lacebo domino in
regione viuorum.

Psalmus. xl.

Beatus qui miseretur
pauperes, hunc dñs
ab hostibus vi-
dicat, & eter-
nū seruat.

Beatus qui itelli-
git sup egenū &
pauperē: ī die mala
liberabit eum dñs.

Dñs conseruet eum

God is merciful.

The lord preserveth the
simple, I was brought
lowe, & he deliuered me.

Turne into thy rest, O
my soule for the lord hath
done much for the.

Ere he hath deliuered
my soule from death, mine
eyes from teares, my fete
from slidynge.

I shall please the lord,
in the land of the liuyng.

Psalmus. xl.

Happy is he that hath com-
passion vpon the poore, whom
God deliuereth from his ene-
mies, and preserveth ever-
lastynge.

Blessed is he that co-
sidereth the neddy &
the poore: in the euil day,
the lord shal deliuer him.

The lord preserve him
and

The dirige.

and kepe him aliue, and
make him fortunat in the
yearth, & deliuer him not
into þ wil of his enemies.

The Lorde succour him
beyng diseased in his bed
all his bed thou hast chā-
ged in his infirmite.

I sayd, lorde haue mercy
on me, heale my soule, for
I haue trespassed against
the.

Myne enemyes spake
euil vnto me, sayng, whē
shal he dye, and his name
perishe?

And though he came in
for to see, he spake vani-
ties, his heart gathered
mischief within it selfe.

He went furthe, & spake
to the same purpose toge-
ther.

Against me did al myne
h.iii. enemies

& viuificet eū: & be-
atū faciat eū ī terra,
& non tradat eum in
aīam īimicorū eius.

Dñs opē ferat illi su-
plectū doloris eius:
vniuersū stratū eius
verfasti ī īfirmitate.

Ego dixi, dñe (eius,
miserere mei: sana a-
nimā meā quia pec-
caui tibi.

īimici mei dixerūt
mala mihi: quando
morietur & peribit
nomen eius?

Et si ingrediebatur vt
videret: vana loque-
batur cor eius, congregauit
īiquitatē sibi.

Egrediebatur foras
& loquebatur in idē
ipsum.

Aduersum me susur-
rebant

The dirige.

rabāt omnes inimici
mei, aduersū me co-
gitabāt mala mihi,
Verbū iniquū cōsti-
tuerūt aduersū me:
nūquid qui dormit
nō adiiciet vt refur-
Etenī homo pa^(gat)
cis meē in q̄ speraui,
qui edebat panes me-
os, magnificauit su-
per me supplantati-
onem.

Tu autē dñe misere-
re mei, & resuscita
me, & retribuā eis.

In hoc cognoui qm̄
voluisti me: qm̄ non
gaudebit iimic⁹ me-
us super me.

Me autē propter in-
nocentiā suscepisti:
& cōfirmasti me in
cōspectu tuo iēgnū.

Bndictus

enemies whisper, against
me haue they imagined
me mischief.

They haue deuised an
vntrue sayng by me, shal
he that sleapeth haue no
helpe to rise againe.

For the man with whō
I was in peace, in whō
I trusted, whiche hath
eaten of my bread, made
great meanes to supplant
me.

But thou Lorde, haue
mercy on me, and restore
me, & I shal requite the.

By this I knowe thou
sauourest me, that myne
enemy shall not triumph
vpon me.

But for myne innocency
thou hast defēded me, and
hast made me sure in thy
sight for ever.

Blessed

The dirige.

Blessed be the lord god
of Israel, worlde with-
out ende, be it, be it.

Psalme. cxlv.

Can exhortation to praise god,
and to put our trust in him
and not in men.

Praise the lord, O
my soule, I shall
praise the lord durynge my
life, I shall syng praise to
my god as long as I live
Put not youre trust in
princes nor in the chylde
of men, in whom there is
no health.

His spirit shall passe out,
and shall returne into his
country, in that day shall
al his thoughtes perishe.

Blessed is he whose hel-
pet is the God of Jacob,
whose hope is in his lord
god, whiche made heaue

h. iiii.

and

Benedictus dñs deus
Israel, a seculo & in
saeculum fiat fiat.

Psalmus. cxlv.

Mouemur ad laudandū
deū & ad sperādū in illā
non in homines.

Lauda anima mea
dominū: lauda-
bo dominum ī vita
mea, psallā deo meo
quamdiu fuero.

Nolite cōfidere in
p̄cibus: nec in filiis
hominum, ī quibus
non est salus.

Exibit spūs ei⁹ & re-
uertetur ī terrā suā:
ī illa die peribūt oēs
cogitationes eorū.

Beatus cuius deus lā-
cob adiutor ei⁹, spes
eius in dño deo ip̄s
us, qui fecit coelū &

om̄i terrā

The dirige.

terram, mare & omnia que in eis sunt.

Qui custodit veritatem in seculum: facit iudicium iniuriarum patientibus, dat escam esurientibus.

Dominus soluit compeditos: dominus illuminat caecos.

Dominus erigit elisos: dominus diligit iustos.

Dominus custodit aduenas: pupillum & viduam suscipiet, & vias peccatorum disperdet.

Regnabit dominus in secula: deus tuus Syon, in generatione & generationem.

Requiem eternam
dne dona populo tuo:
Et

and yearth, and sea, and al that be in them.

Whiche kepeth trueth euermore, doth iudgement to the that suffre wrong, and geueth meate to the hungry.

The lord loueth them that be fettered, the lord geueth sight to the blind.

The lord lifteth vp the that be fallen, the lord loueth the righteous.

The Lord preserveth straungers, he wil defend the fatherles & wydowe, and will destroy þe waies of sinners.

The Lord thy God o Syon shall reigne euermore from one generation to another.

Lorde geue thi people eternal rest.

And

The dirige.

And light ppetuall shine
on them.

From the gates of hel.

Lord deliuer their soules.

I trust to see the good-
nes of the lord.

In the land of life.

Lord heare my praiet.

And let my cry come to
the.

¶ Let vs pray.

O God to whom it is
appropried to bee
mercifull euer & to spare,
be mercyfull to the soules
of thy seruantes of eache
kynde, and forgene them
all their sinnes, that they
beyng leuised fro the bon-
des of death, may ascende
vnto the life enerlastyng,
through Christ our lord.

O God, the Lord of
pardon, graunt vnto

h.v,

the

Et lux perpetua lu-
ceat eis.

A porta inferorum:

Eruē dñe aīas eorū.

Credo videre bona
domini:

In terra viuentium.

Domine exaudi orem

Et clamor me⁹ (meā:
ad te veniat.

¶ Oremus.

Deus cui propri-
um est misere-
ri semper & parcere,
miserere animarum
famulorum famula-
rumq; tuarū: & oīa
ipsorum peccata re-
mitte, vt a mortis vi-
culis soluti, ad vitam
eternam ascendant.
Per Christum do-
minum nr̄m. Amen.

Deus, oīs remis-
sionis dñs, con-
cede

The Service.

cede aīa famuli tui
N cuius annūa me-
moriā hodie recolī-
mus, locū refrigeriī,
hoc est beatā quietē
& luminis tui clari-
tatem. Per Christū
dñm nostrū Amē.

Deus creator ac
redēptor oīs fi-
delis populi, cōcede
animabus omnium
verē hdeliū iam vita
defunctorū, omniū
peccatorū remissio-
nē: vt piis precibus
veniā quā semper o-
pauerūt, & tua beni-
gnitate obtineant: q̄
vēturus es iudicare
vivos & mortuos &
scilicet per ignē. Amē.

Fidelium animarū
miserere deus. Amē.

Psalm.

Psalm.

the solle of **32.** thy seruante
(the yeres mynd of whole
death, we haue in remem-
braunce) a place of rest, the
blisful quiet and clerenes
of thy light. **Through**
Christ our lord.

O God that arte crea-
tor and redeemer of
al faithful people: Graūt
vnto the solles of all true
belouers beyng dead, re-
mission of al their sinnes,
that through deuout pray-
ers they may obtayne thy
gracions pardon, & they
haue alway desyred, whi-
che shalt come to iudge
the quicke and dead, and
the worlde by fyre.

O God haue mercy on all
christen solles. Amen.

The

32.

d. d.

The dirige.

Psalm. v.

The godly person desireth to be defended of God, that the intents of his aduersaries may be stopped, & that the goodness of God may be shewed among the godly.



ORDE, geue ear vnto my wordes, vnderstand my clamour.

Hearken vnto the voice of my praier, my king and my god.

For vnto the wil I praye, O lord, earely shalt thou heare my voice.

Earely that I stande by the, & I shal se that thou art god that hath no pleasure in iniquitie.

Nor the malicious shall not dwel nere the, neither shall the vnrightheous abyde before thy eyes.

Thou

Psalmus. v.

Pius defensionem a deo petit, vt hostium consilia dissipentur, vt dei bonitas inter pios annuncietur.



Verba mea auribus percipe domine, intellige

clamorem meum.

Intende voci orationis mee: rex meus & deus meus.

Quoniam ad te orabo domine: mane exaudies vocem meam.

Mane astabo tibi, & videbo, quoniam non deus volens iniquitatem tu es.

Nec habitabit iuxta te malignus: nec permanent iniusti ante oculos tuos.

Odisti

The dirige.

Odisti oēs qui operantur iniquitatem: perdes oēs qui loquuntur mendacium.

Virū sanguinū & dolū abominabit dñs ego autē in multitudine

Introibo in(mig tue, domum tuam: adorabo ad templum sanctum tuum in timore tuo.

Dñe deduc me in iustitia tua pp̃ inimicos meos: dirige in cōspectu tuo viā meā.

Quoniam non est in ore eorum veritas: cor eorum vanū est.

Sepulchrū patēs est guttur eorū: linguis suis dolose agebant, iudica illos deus.

Deciderit à cogitati-

onibus

Thou hatest all that do iniquitie, thou shalt destroy all them that speake lyes.

The lord doth abhorre the man that is bluddy & deceitful.

But I, through the plentifulnes of thi mercy shall entre into thy house: I wil worshyp towarde thy holy temple in thi feare.

Leade me **L**orde in thy righteousnes, because of myne enemies, direct my way in thy sight.

Nor in the mouth of the there is no trueth, & heart of the is full of vanitie.

The throt of them is an open grave, deceitfully did they with their tongues, iudge them, o god.

Let them fall from their imagi-

The dirige.

Imaginations, accordyng
to the greatnes of their
wickednes expel them, for
they haue styred the to
angre, O lord.

And let all reioyse that
trust in the, they shal euer
more be glad, & thou shalt
dwell among them.

And they shall glory in
the, al that loue thy name
for thou wilt blesse y^e righ-
teous.

Lord, thou hast crowned
vs, as it were with a
childe of thy good wil.

Psalme. xxxvii.

The goodnes of god toward
his people, wherby they be en-
couraged to trust in God, not
withstandyng their aduersa-
ries, to reioyse in his ayde
and to magnifie him.

The lord is my light,
and my helth, whom
shal

onibus suis: secundū
multitudinē impie-
tatū eorum expelle
eos, qm̄ irritauerunt
te domine.

Et lætentur oēs qui
sperant in te: in æter-
num exultabunt &
habitabis in eis.

Et gloriabuntur ī te
oēs qui diligunt no-
mē tuum: qm̄ tu be-
nedices iusto.

Domine vt stuto bo-
næ voluntatis tuæ
coronasti nos.

Psalmus. xxxvii.

Bonitas dei erga suos,
vnde ad sperandū ideo a-
nimant, vt cūq; fremāt
aduersarii, & ad gloriandū
in dei ope, & ad ipsū
magnificandū.

Dominus illumi-
natio mea, & sa-
lus

The dirige.

1^o mea, quē timebo:
Dominus protector
vitæ meæ, a quo tre-
pidabo:

Dum appropriāt su-
per me nocentes, vt
edant carnes meas.

Qui tribulāt me iu-
mici mei, ipsi iirma-
ti sunt & ceciderunt.

Si consistant aduer-
sum me castra, nō ti-
mebit cor meum.

Si exurgat aduersū
me prelium, in hoc
ego sperabo.

Vnam petiī a domi-
no, hāc requiram, vt
inhabitem in domo
domini oībus die-
bus vitæ meæ.

pulchritu-
dinem,

Vt videā & volun-
tatem dñi & visitem
templum eius.

Qm̄ abscondit me i
taber-

shal I feare:

The lord is the defēder
of my life, of whom shall
I be afrayd:

Whylest the malicious
approche vnto me for to
deuoure my fleſhe:

Myne enemies whiche
trouble me, they were
made weke, & fell doune.

If thei pitche pavilions
against me, my heart shall
not feare.

If a battaile rise against
me, I shall trust in it.

One thing haue I asked
of the lord whiche I shall
require, that I may inha-
bit in the house of y lord
al the daies of my life.

That I may se the beau-
tye of the lord, and may
visyt his temple.

For he hath hyd me in
his

The Dirige.

his tabernacle in the evil
day, he hath defended me
in the secret place of his
tabernacle.

He hath exalted me vpon
a rocke, and now he hath
exalted myne head aboue
myne enemies: that be a-
bout me.

And I haue offered in
his tabernacle the sacri-
fice of laud, I shall syng
and say a psalme vnto the
lorde.

Hearre my voice Lorde,
wherewith I haue cryed
vnto the, haue mercy on
me, and heare me.

Myne hearte hath sayd
vnto the, my face hath
sought the, lorde I shall
seke thy face.

Turne not thy face fro
me, do not swarue fro thi
seruaunt

tabernaculo suo in
die malorū, protexit
me in abscondito ta-
bernaculi sui.

In petra exaltauit
me: & nunc exalta-
uit caput meum sup
inimicos meos.

Circuiui & immola-
ui in tabernaculo eius
hostiam vociferati-
onis: cātabo: & psal-
mum dicam dñō.

Exaudi dñe vocem
meam qua clamaui
ad te miserere mei: &
exaudi me.

Tibi dixit cor meū,
exquisiuit te facies
mea: faciem tuā dñe
requiram.

Ne auertas faciē tuā
a me: ne declines in

ira

ira à seruo tuo.

Adiutor meus esto:
ne derelinquas me,
neque despicias me
deus salutaris meus.

Qm̃ pat̃ me⁹ & mat̃
mea dereliqrūt me:
dñs aut̃ assũpsit me.

Legem pone mihi
dñe i via tua: & diri-
ge me i semita recta
ppter iimicos meos

Ne tradideris me in
aĩas tribulantiũ me,
qm̃ insurrexerunt i
me testes iniqui, &

implera-
tem locu-
ti sunt.

& mentita est iniqui-
tas sibi.
Credo videre bona
domini in terra vi-
uentium.

Expecta dñm: virili-
ter age, & confortetur
cor tuum, & sus-
stine dñm.

Psal.

The discege.

Servant in anger.

Be myne helper, forsake
me not, neither dispise
thou me, o God my saui-
our.

For my father and my
mother, haue forsakē me,
but the lord hath takē me

Forde teache me in thy
waye, and lead me in a
straight pathe, because of
myne enemies.

Delyuer me not to the
myndes of thē that trou-
ble me, for vnjust witnes-
ses haue risen against me
and haue spokē wickedly.

I trust to se the goodnes
of God in the lande of the
liuyng.

Abyde the lord, do mā-
fully, & let thine heart be
strengthened, and abyde the
lord.

The

The dirige.

Psalme. xli.

The godly mā is vexed with
them that blaspheme Goddes
religion, & beyng pensive, with
feruent complaint openeth
his heart to God.

Euen as the hart lo-
geth after the foun-
taynes of waters, so doth
my soule long after the
God.

My soule hath thirsted af-
ter god the strong and li-
uyng God, when shall I
come and appeare before
the face of god?

My teares were to me
day and night in steade of
bread, whilest it is dayly
sayd vnto me, where is
thy God.

These thynges I haue
called to mynde, and haue
poured furth my soule vnto

i. i.

to

Psalmus. xli.

Pius ab impiis vexa-
tur: qui dolens
queritur a-
pud
deum.

Quemadmodū
desiderat cer-
uus ad fontes aqua-
rū: ita desiderat aīa
mea ad te deus.

Sitiuit anima mea ad
deum & fontem vi-
uum: quando veniā, **fortem.**
& apparebo ante fa-
ciem dei?

Fuerūt mihi lachry
meę meę panes die ac
nocte, dum dicitur
mihi quotidiē, vbi
est deus tuus?

Hęc recordatus sum
& effudi in me ani-
mam meam: qm̄ trā-
sibo

sibo in locum taber-
naculi admirabilis,
vsq; ad domum dei.

In voce exultationis
& cōfessionis, sonus
epulantis.

Quare tristis es aīa
mea, & quare con-
turbas me?

Spera in deo: quo-
niam adhuc confite-
bor illi salutare vul-
tus mei & deus me.

Ad meipsū aīa mea
conturbata est: pro-
pterea memor ero tui
de terra Iordanis, &
Hermonii a monte

Abyssus abyssus (modico
sū iuocat, i voce cata-
ractarum tuarum.

oēs inun- O īa excelsa tua &
dationes. fluctus tui sup me trā-
sierūt. In

The Letany

to my self, because I shal
depart into a place of mer-
ueilous habitation, vnto
the house of God.

With a voice of gladnes
& reioysing like the soude
of one that banketteth.

My solle, why art thou
sorrowfull: and why doest
thou trouble me?

Trust in God, for I shal
euer confesse him whiche
is the health of my coun-
tenaūce, and my God.

My solle within my selfe
is troubled, therefore I
shal haue the in mynde in
the land of Iordane, & the
litle mountaine of Hermon.

Depenes calleth vpon
depenes, with the noise of
thy water courses.

All thi raines & thi flud-
des haue runne ouer me.

In

The dirige.

In the day the lord hath
commaunded his mercy,
and in the night, his song
is with me.

Praier to the God of my
life, I shal say vnto God,
thou art my defender.

Whi hast thou forgotten
me, and why do I go all
sorrowful, whylest myne
enemy doth afflict me.

Whylest my bones are
broke, mine enemies that
haue troubled me, haue
cast it in my teathe.

Whylest they say every
day, where is thy God?
My soule why arte thou
sorrowful, and why doest
thou trouble me.

Trust in God, for I shal
euer confesse him, whiche
is the health of my coun-
tenaunce and my God.

i. ii.

The

In die mandauit do-
minus misericordiā
suam & nocte canti-
cum eius

Apud me oratio deo
vite meę: dicā deo su-
sceptor meus es.

Quare oblit⁹ es mei,
& quare contrista-
tus incedo, dū affli-
git me inimicus?

Dū cōfringūtur os-
sa mea exprobraue-
rūt mihi, qui tribu-
lant me inimici mei.

Dū dicūt mihi p sin-
gulos dies, vbi est:
Quare tri- (de⁹ tu⁹?)
stis es aīa mea, & qre
conturbas me?

Spera in deo: quo-
niam adhuc confite-
bor illi salutare vul-
tus mei & deus me⁹.

Anti

The dirige.

Antiphona.

CREDO videre
bona domini, in
terra viuentium.

Requie eterna dñe
dona populo tuo:

Et lux perpetua lu-
ceat eis.

Pater noster. &c.

Et ne nos inducas in
tentationem.

Sed libera nos a ma-

Leſtio prima. (10

Iob. x.

Manus tuæ fece-
runt me, & pla-
sinauerunt me totum
in circuitu, & sic re-
pentè precipitas me.
Memento quod sicut lu-
tum feceris me, &
in puluerem redu-
ces me. Nonne sicut
lac mulſisti me, & si-
cut caſeum me coa-
gulasti?

The anthem.

Trust to ſe y good
nes of the lorde, in
the land of the liuyng.

Lorde graunt thy people
euerlaſtyng reſt.

And let thy euerlaſtyng
light ſhine on them.

Our father. &c.

And ſuffre vs not to bee
led into temptation.

But deliuer vs fro euil.

The first lesson.

Thyne haides hath
made me & faſhio-
ned me altogether round
about, and wylt thou de-
ſtroy me ſodeinely? **O** re-
mebre: y thou madest me
as moule of the yearth,
and ſhalt bryng me into
duſt againe, haſt thou not
put me together, as it
were milke: and hardned
me

The dirige.

me to cruddes like these:
Thou hast couered me
with skinne and fleshe &
ioyned me together with
bones & sinowes. Thou
hast graunted me life and
mercy, & the diligent heed
that thou tokest on me,
hath preserved my spirit.

The antheime.

I knowe that my re-
demer liueth, & that
I, the last daye shall rise
from the yearth, & shalbe
clad agayne with myne
owne skinne, and in mine
owne fleshe I shal se god,
whom I my selfe shal se, &
myne eyes shal loke vpon:
and none other, this hope
is layd vp in my bosome.

The second lesson.

A verely verely I say
vnto you, he that
i. iiii. heareth

gulaſti. Pelle & car-
ne vetiſti me, oſſib^{us}
& neruis compegi-
ſti me. Vitam & miſ-
ericordiam tribui-
ſti mihi, & viſitatio
tua cuſtodiuit ſpiri-
tum meum.

Antiphona.

Scio q̄ redēptor
meus viuīt, & in
nouiffimo die de ter-
ra ſurrecturus ſum,
& rurſū circūdabor
pelle mea, & ī carne
mea videbo deum:
quē viſurus ſū ego
ipſe, & oclī mei con-
ſpecturi ſūt & nō a-
lius, reposita eſt hec
ſpes mea ī ſinu meo.

Lectio ſecunda.

A Men amē dico Iohn. vii.
vobis: qui au-
dit

The dirige.

dit verbum meum,
& credit ei qui misit
me, habet vitam eter
nam, & in iudicium
non venit, sed tran
sit. A morte in vitam
Amen amē dico vo
bis, quia venit hora
& nunc est, quando
mortui audient vo
cē filii dei, & qui au
dierint viuent. Sicut
enim pater habet vi
tam in semetipso, sic
dedit & filio habere
vitam in semetipso,
& potestatem dedit
ei iudicium facere,
quia filius hoīs est.
Nolite mirari hoc,
quia venit hora in
qua omnes qui in
monumentis sunt,
audiēt vocē filii dei.
Et procedēt qui bo
na fecerunt, in resur
rectionē

heareth my worde, & bele
ueth on him that sent me,
hath euerlastyng life, and
cometh not into damna
tion, but passeth frō deth
to life. Verely verely I
say vnto you, the houre
shal come, and nowe it is
when the dead shal heare
the voyce of the sonne of
God, and they that heare
shal liue: for as the father
hath life in him selfe, so
like wise hath he geuē to
sonne to haue life in him
selfe, and hath geuen him
power also to iudge, be
cause he is the sōne of mā
Barueile not at this, for
the houre cometh, in þ whi
che al that are in the gra
ues shal heare the voyce
of the sonne of God. And
they that haue done good
shal

The dirige.

Shal come furth vnto the resurrection of life, & they that haue done euil, vnto the resurrection of damnation.

The anthem. 1. Thess. iiii

Brethren, we wolde not that ye shoulde be ignorant as concerning them, the whiche are fallen a slepe, that ye sorowe not as other do, whiche haue no hope. For if we beleue that Jesus died & rose againe, euen so, them whiche slepe with Jesus, God shal bring with him

The third lesson. 1. Cor. xv.

Behold I shewe you a misterie, so thely we shal all rise, but we shal not be chaunged: In a moment, in the twinkling of an eye, at the last
i. iiii. trumpe

rectionem vite: qui vero mala egerunt, in resurrectionem iudicii.

Antiphona.

Nolumus vos i. The. iiii, gnoscere fratres de dormientibus, vtrū contristemini, sicut & ceteri qui spem non habent. Si enim credimus quod Iesus mortuus est, & resurrexit, ita & deus eos qui dormierunt per Iesum, adducet cum eo.

Lectio tertia.

Ecce, mysterium 1. Cor. xv vobis dico. Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi,

The dirige.

culi, in nouissima tu-
ba (canet enim) & mor-
tui resurgent incor-
rupti, & nos immu-
tabimur, oportet e-
nim corripibile hoc
induere incorrupti-
onem, & mortale hoc
induere immortalita-
tem. Cum autem mor-
tale hoc induerit im-
mortalitatem, tunc
fiet sermo qui scri-
ptus est: Absorpta est
mors in victoria. V-
bi est mors victoria
tua? Vbi est mors
stimulus tuus? Sti-
mulus autem mor-
tis, peccatum est: vir-
tus vero peccati, lex.
Deo autem gratias,
qui dedit nobis vi-
ctoriam, per dominum
nostrum Iesum Christum.

trumpet, for the trūpe shal
blowe, and the dead shal
rise incorruptible, & we
shalbe chaūged, for this
corruptible must put on
incorruption, & this mor-
tal must put on imortali-
tie: when this corruptible
hath put on incorruptiō,
and this mortal hath put
on immortalitie, the shal-
be brought to passe the
sayng that is wrytten:
Deathe is swallowed vp
in victorie, death where is
thy victorie? O deth wher
is thy sting? The sting of
deathe is synne, and the
strength of synne is þe law:
But thākes be vnto God
whiche hath geue vs vic-
tory, throughe oure lord
Jesu Christ.

Antig

The

The bittge.

The antheim.

Deliver me good
lorde from eternal
death, in þe dreadful daye,
whē that heanē & yearth
shalbe moued, and thou
shalt iudge the worlde by
fyre. This day is the day
of ire, of wretchednesse &
misery, the great day and
very bitter.

Deliver not to bestes o
lorde, the solles of them
that cōfesse the, & forget
not at length the solles of
thy poore people.

Psalme. xix.

Thanks be given for health
recovered. The goodnes of god
is praised, who for a litle aduer-
sitye sendeth muche comfort.

I will exalt the, o
lorde, for thou hast
defended me, & not suffered

i. b.

myne

Antiphona.

Libera me domine
à morte eterna
die illa tremēda, qñ
coeli mouendi sunt
& terra, dū veneris
iudicare sæculū per
ignem.

Dies illa dies ire, ca-
lamitatis & miseriae,
dies magna & ama-
ra valde.

Ne tradas bestiis a-
nimas confitentium
tibi, & ne obliuiscas
ris in eternū animas
pauperum tuorum.

Psalmus. xix.

Grati actio ob recupera-
tā sanitatē, bonitatis dei
laus, q̄ leues aduersitates
graui mutat solatio.

Exaltabo te domi-
ne, quoniā suscepisti
me, nec delecta-

sti

The dirige

ſti inimicos meos ſu
per me.
Domine deus meus
clamaui ad te, & ſa-
naſti me.
Dñe eduxiſti me ab
inferno aīam meā: ſal-
uaſti me a descende-
ribus in lacum.
Pſallite domino ſcī
eius: & confitemini
memoriæ ſancti-
tis eius.
Qm̄ ira in indigna-
tione eius: & vita in
volūate eius.
Ad vesp̄rū demora-
bī fletus, & ad ma-
tutinum letitia.
Ego autē dixi abū-
dantia mea, nō mo-
uebor in eternum.
Dñe in volūate tua
p̄ſtiſti decori meo
vīr

myne enemyes to haue
their pleasure vpon me.
O lord my God I haue
cried vnto the, and thou
haſt healed me.
Lord thou haſt brought
my ſolle out of hel, thou
haſt preſerued me frō the
that deſcend into the pit.
Syng vnto the lord ye
that be his ſainctes, and
geue thanks with a re-
mēbraunce of his holynes.
Eor ther is wrath in his
diſpleaſure, and life in his
wyl.
At the euening wailynge
ſhal abide, but in the mor-
nyng, gladnes.
In my welchines I ſaid
I ſhall neuer more be re-
moued.
Lord, through thi good
wyl thou gaueſt ſtrength
to

The dirige,

to my beattye.

Thou diddest turne thy
face from me, and I was
all astonned.

Unto the, o lord, will I
crye, and I wyll pray to
my God.

What profite is there in
my blud, whē I shal des-
cend into corruption.

Shal dust geue thanks
to the: or shal it declare
thy trueth:

The lord hath heard, &
hath taken mercy on me,
the lord is made myne
helper.

Thou hast turned my so-
rowe into ioy, thou hast
cut of my sacke cloth, and
hast compassed me with
gladnes.

That my glory might
syng to the without grief,

o my

virtutem.

Auertisti faciem tuā
a me, & factus sum
conturbatus.

Ad te domine clama-
bo: & ad deum meū
deprecabor.

Quę utilitas in san-
guine meo, dū descē-
dero i corruptionē?

Nūquid cōfitebitur
tibi puluis, aut annū-
ciabit veritatē tuam?

Audiuit dominus &
misertus est mei: do-
minus factus est ad-
iutor meus.

Conuertisti planctū
meum i gaudiū mi-
hi: concidisti saccum
meum, & circunde-
disti me letitia.

Vt cantet tibi gloria
mea & non compū-

gari

gar, domine deus
meus in eternum co-
fitebor tibi.

Esa. xxxviii.

Gratias agunt ob restitu-
tam valetudinem.

EGo dixi, in dimi-
dio dierum meorum
vadā ad portas inferi.
Quæsiui residuum ani-
mæ meorum; dixi,
non videbo dominum deum
in terra viventium.
Non aspiciam homi-
nem ultra, & ha-
bitatorem quietis.
Generatio mea abla-
ta est & conuoluta
est à me, quasi taber-
naculum pastorum.
Precisa est velut à te
extrema vita mea, dum ad-
huc ordiretur, succidit
me de mane usque ad
vesperam, finies me.

Spe

The dirige.

O my lord God, I shall
euermore geue thanks
to the.

Esa. xxxviii.

Thanks for recovery
of helth.

ISayd, in the mid-
dest of my daies I
shal go to the gates of hel.
I desired the residue of
my yeres, I sayd, I shal
not se the lord God in the
land of the liuyng.
I shal se mā nomore, nor
him that dwelleth in rest.
My tyme is taken from
me, and folden vp, as the
sheperdes tent.
My life is cut of, like a
weauers webbe: when I
yet begā, he cut me doune
from mornynge vntill the
nighe thou wilt make an
ende of me.

I was

The Dirige.

I was in hope vntyll
mornyng, but as a Lyon,
so he brused al my bones.

From mornyng vntill
night thou wilt make an
end of me, as a yong Wa-
lowe, so shal I chattere, &
shal mourne as a doue.

Myne eyes daseled with
lokyng on high.

Worde I suffre force, an-
swere for me, what shal
I say: or what shal he an-
swere, sins I haue done it.

I shal remembre all my
yeres vnto the, with bit-
ternes of my heart.

Worde if life be thus, and
the life of my spirit be af-
ter suche sorte, thou shalt
correct me, and quicken
me, lo, in peace my sorow
is most bitter.

But thou hast deliuered
my

*Sperabā vsq̃ ad ma-
ne: quasi leo sic con-
triuuit oīa ossa mea.*

*De mane vsq̃ ad ve-
speram finies me, si-
cut pullus hirundi-
nis sic clamabo: me-
ditabor vt colūba.*

*Attenuati sunt oculi
mei suspiciētes ī ex-
Dñe vī pati- (celso.
or, rñde p me: quid
dicā, aut qd rñdebit
mihi, cū ipse fecerī.*

*R ecogirabo tibi oēs
annos meos in ama-
ritudine aīę meę.*

*Domine si sic viui-
& in talibus vita spi-
ritus mei, corripies
me, & viuicabis me:
ecce, ī pace amaritu-
do mea amarissima.*

*T u autē cruiſti ani-
mam.*

The dirige.

mā meā vt nō p̄iret:
p̄ieciſti poſt tergū
tuū oīa peccata mea.

Quia nō ifern' cōfi-
tebī tibi, neq; mors
laudabit te, nō expe-
ctabūt, q̄ deſcēdūt ī
lacū, veritatē tuam.

Viuēs viuēs ipſe cō-
fitebitur tibi, ſicut &
ego hodiē: pater fi-
liis notam faciet ve-
ritatem tuam.

Dñe ſaluū me fac: &
pſalmos n̄ros cātabi-
mus cunctis diebus
vitæ n̄re ī domo dñi

Psalmus. lxx.

Deum vnicū noſtrū
refugiū oremus, in ipſo
ſperemus, ipſum
magnificemus

IN te domine ſpe-
raui, non confun-
dar ī aeternum: in
iusticia

my ſolle that it ſhulde not
periſhe, thou haſt caſt be-
hind thi backe al my ſines

Eor neither hell ſhall
knowledge the, nor death
ſhall praife the: they that
deſcende into the pit ſhal
not loke for thy verite.

He that is liuyng, the li-
uyng perſon ſhall know-
ledge I like as I do now,
the father to the children
ſhall declare thy trueth.

Preſerue me, O lord, &
we ſhall ſyng pſalmes in
the Lordes houſe all the
daies of our life.

Psalmus. lxx.

With God is oure onely re-
fuge, we muſt praye to him, and
in him put al our truſt, & him
praife and magnifie.

In the, O lord, haue
I put my truſt, let
me neuer be cōfounded, in
thy

The Dirige.

thy righteousness deliuer
me.

Incline thine eare vnto
me, & make speede to saue
me.

Be vnto me a protectour
as God, and as a place of
fortresse for to saue me.

For thou art my strength
and refuge.

Deliver me, o my God,
out of the hand of the sin-
ner, out of the hand of the
law breaker, & the vnjust.

For thou, o lord, art my
patience, thou o lord, art
my hope, even from my
youth.

Throughe the haue I
bene holden by euery syns
I was borne, thou art my
defendour syns I came
furth of my mothers womb

My singyng alway is of
the

iustitia tua libera
me.

Inclina ad me aure
tuam, accelera vt e-
ruas me.

Esto mihi deus pro-
tectore, & in locum muni-
tum vt saluum me facias

Quoniam firmamentum meum
& refugium meum es tu.

Deus meus eripe me
de manu peccatoris,
& de manu contra le-
gem agentis & iniqui.

Quoniam tu es pa-
tientia mea domine:
domine spes mea a
iuuentute mea.

In te confirmatus sum
ex utero de ventre
matris mee: tu es pro-
tectio mea.

In te canatio mea
semper,

semper, tãq̃ prodi-
giũ factus sũ multis,
& tu adiutor fortis.

Repleatur os meum
laude: vt cãtem glo-
riam tuam, tota die
magnitudinem tuã.

Ne proicias me in
tẽpore senectutis: cũ
defecerit virtus mea
ne derelinquas me.

Quia dixerunt ini-
mici mei mihi: & qui
custodiebant animã
meam, consilium fe-
cerunt in vnum.

Dicẽtes, de' dereli-
quit eũ: psequimini
& cõprehẽdite eũ, q̃a
non est qui eripiat.

Deus ne elongeris à
me: deus meus ī au-
xiliũ meũ respice.

Confun-

The dieſe.

the, I am made as a wo-
der vnto many, but thou
art a strong helper.

Let my mouthe be filled
with thy praise, that I
may syng thy glory & thy
magnificence all the daye
long.

Cast me not away in the
tyme of age, forsake me
not when my strength
fayleth me.

For myn enemies spake
against me, and they that
layd wait for my soule, did
take their counseile toge-
ther,

Saying, God hath for-
saken him, persecute him,
and take him, for there is
none to deliuer him,

So not farre from me, o
my God haue regarde to
helpe me.

Let

The dirige.

**Let them be confounded
& perishe that are against
my solle.**

**Let the be covered with
shame and dishonor, that
seke to do me euil.**

**But I wyl alway trust,
and I wil praise the more
and more.**

**My mouth shall speake
of thy righteousnes & thy
saluation all the day.**

**Because I know no let-
ter, I wyl entre into the
strength of the lord: lorde
I wyl make mention of
thy onely righteousnes.**

**Thou o god hast taught
me from my youth hither
to, and I shall tel of thy
wonderous woorkes.**

**And vnto age and olde-
nes, o god forsake me not.**

**Untyll I shewe thy
k.i. strength**

**Cōfundantur & de-
ficient detrahentes
anime meę, operian-
tur cōfusione & pu-
dore, qui querunt
mala mihi.**

**Ego autē semp spera-
bo: & adiciā super
omnē laudē tuam.**

**Os meū annūciabit
iustitiā tuā: tota die
salutare tuum.**

**Qm̄ nō cognoui li-
teraturam, introibo
in potērias dñi: dñe
memorabor iustitię
tuę solius.**

**Deus docuisti me a
iuuētute mea & vsq;
nunc, pronuntiabo
mirabilia tua.**

**Et vsq; i senectā & se-
niū, de⁹ ne dereliq̄s
Donēc annūciē (me.
brachiū**

brachiū tuū gñratio
ni oī, quę vētura est.

Potētiā tuā & iusti-
tiā tuā deus, vsc̃p in
altissima quę fecisti
magnalia, deus quis
similis tibi.

Quātas ostēdisti mi-
hi tribulatiōes mul-
tas & malas, & cōuer-
sus viuificasti me: &
de abyssis terrę ite-
rum reduxisti me.

Multiplicasti ma-
gnificentiam tuam:
& conuersus conso-
latus es me.

Nam & ego confite-
bor tibi ī vasis psal-
mi veritatem tuam
deus: psallam tibi in
cithara sanctus Isra-
ēl.

Exultabūt labia mea

cum

The dirige.

strengthen vnto generations
yet for to come.

Thy power, & thy righte-
ousnes, o God, vntill the
highest marueile, whiche
thou hast wrought o God
who is like vnto the.

O what great & euil ad-
uersities hast thou shewed
me: and yet diddest thou
turne & refresh me, yea, &
broughtest me againe frō
the depes of the yearth.

Thou hast multiplied
vpō me thy magnificence,
and thou hast returned
and comforted me.

Therefore wyll I praise
the and thy trueth, o God
in the instrumentes of mu-
like, vnto the wyl I syng
vpō the harp, whiche art
the onely God of Israel.

My lippes will be fayne
when

The dirige.

When I syng vnto the, &
so wyll my soule also whi-
che thou hast redemed.

My tong also shall talke
of thi righteousnes al the
day long, for they are con-
founded and brought vn-
to shame, that seke to do
me euil.

The anthem.

In the resurrectiō
and life, he that bele-
ueth in me, yea, although
he were dead, yet shal he
liue, & whosoever liueth &
beleueth in me, shal not se
euerlastyng death.

Lord haue merci vpo vs
Christ haue merci vpo vs
Lord haue merci vpo vs.

Our father. &c.

And suffre vs not to bee
led into temptation.

But deliuer vs from euil.

It. ii.

Lord

cum cantauero tibi,
& anima mea quam
redemisti.

Sed & lingua mea
tota die meditabi-
tur iustitiam tuam:
cum confusi & reue-
riti fuerint qui quæ-
runt mala mihi.

Antiphona.

Ego sum resurre-
ctio & vita, qui
credit in me, etiam si
mortu^s fuerit, uiuet.
Et qui uiuit & cre-
dit i me, mortem nō
videbit in eternum.

Kyrie eleēson.

Christe eleēson.

Kyrie eleēson.

Pater noster, &c.

Et ne nos inducas in
tentationem.

Sed libera nos à ma

Requie

Requie eterna dñe
dona populo tuo:

Et lux perpetua lu-
ceat eis.

A porta inferorum,
Erue dñe aīas eorū.

Credo videre bona
domini,

In terra viuentium.

Dñe exaudi orōnē

Et clamor me^s (meā.
ad te viniat.

Oremus.

DEus qui nos p
Pauli apostoli
tui os docuisti, de
dormiētibus ī Chro
non dolere: cōcede
nobis quesumus, vt
in aduentu filii tui
domini nostri Iesu
Christi, & nos cete-
riq; fideles populi
oēs qui ē vita migra-
runt, ad gaudia gna
feliciter

Chodicege.

Lozde geue thy people
eternal rest.

And light perpetual shine
on them.

From the gates of hel.

Lord deliuer their solles.

I trust to se the goodnes
of the lozde.

In the land of life.

Lozde heare my praiser.

And let my crye come to
the.

¶ Let vs pray.

O God, whiche by the
mouth of S. Paule
thyne apostle hast taught
vs, not to wayle for them
that slepe in Christ: Graūt
we beseeche the that in the
cōmyng of thy sonne our
lorde Iesu Christ, bothe
we & al other faithful peo-
ple beyng departed may
be graciously brought in-
to

The dirige.

to the ioyes everlastyng,
which shalt come to iuge
the quicke and dead, & the
worlde by fire. Amen.

Almighty eternal
God, to whō ther
is neuer any praiier made
without hope of merci, be
mercifull to the solles of
thy seruautes beyng de-
parted from this worlde,
in the confession of thy
name, that they maye be
associat to the cōpany of
thy saintes. Thorough
Christ our lord. Amen.

Horde, bo'we thyne
eare vnto our prai-
ers, wherin we deuoutly
cal vpon thy mercy, that
thou wilt bestowe the sol-
les of thy seruautes whi-

k.iii.

che

feliciter pducamur.
Qui venturus es iu-
dicare viuos & mor-
tuos & seculum per
ignem. Amen.

Omnipotens æ-
terne deus, ad
quem nuncq̃ sine spe
misericordiæ preces
funduntur, miserere
animarū seruorū tu-
orū, qui ex hoc mū-
do decesserunt ī tui
nominis cōfessione,
vt sanctorum tuorū
consortio perfuā-
tur. Per Christū do-
minū nostrū. Amē.

Inclina dñe aurē
tuā precibus no-
stris, qui obnixē mi-
sericordiam tuā im-
ploram⁹, vt animas
famulorum tuorum

quas

quas ex hoc saeculo
migrare fecisti. i. pa-
cis quietisq; loco co-
stituas, & sanctoru
tuorum iubeas esse
confortes. Per Chri-
stum dominum no-
strum. Amen.

Vesumus dñe
Qut famulorum
tuorum preces
animabus seruorum
tuorum prosint, vt
eos & a peccatis om-
nibus purges, & re-
dēptionis tuæ facias
esse participes,
Qui viuīs & re-
gnas deus p
oīa secula
seculorū.
Amen.

Fidelium aīarū mi-
serere deus. Amen.

Hic

The Dirige.

the thou hast cōmaunded
to depart frō this world)
in the countrey of peace &
rest, and cause them to be
made parteners with thy
holy seruantes. Through
Christ our lord. Amen.

We beseeche the lord,
that the praier of thy
suppliaūtes maye auayle
to the solles of thy seruā-
tes, that thou wilt bothe
purge them of all their
sinnes, and cause them
to be partakers of thy
redemption, whiche
liuest and reignest
God worlde with-
out ende.

Amen.

God haue mercy on all
christen solles.

The

The commendations.

This psalme is the. A. B. C. Hic psalmus est alphabe
of godly loue, the paradice of leru^u diuine charitatis, do-
nyng, the shop of the holy gost, etine paradif^o, officina
the schole of tructh. In whiche spūs scti, schola veritatis
appeareth howe the saintes of In quo apparet quāti-
God esteeme his holy lawes, how stiment pii sctūs dei le-
seruently they be geue vnto the, ges, quā ardent illis ihe-
howe it greueth them that they reant, quā egre ferāt il-
shulde be dispised, howe seruently larū cōtēptū, quā amide
they desyre to learne them, to illas discāt, vt ī illis abu-
walke in them, and to fulfyll lēt, deniq, in hoc con-
them: fynally, how the tras- stat, q, illarū trans-
gressours & aduersaries gressores & ho-
of them shalbe punis stes punient &
shed & destroyed. peribunt.

Blessed are they
that be vnspot-
ted in the way,
whiche walke
in the lawe of
the lord.

Blessed are they y^e serche
his testimonies, that seke
him with al their heart.

For thei that worke wic-
kednes, haue not walked
in his waies.

k.iiii.

Thou

Tu

Beatim^{us} im^{us} psal. cxviii
macula
ti ī via,
qui am-
bulant
in lege domini.

Beati qui scrutantur
testimōia eius, ī toto
corde exquirūt eū.

Non enī qui operā-
tur iniquitatē, ī vi-
is eius ambulauerūt

The commendations.

Tu mandasti mandata tua custodiri nimis.

Vtinā dirigātur vię mee ad custodiēdas iustificaciones tuas.

Tunc non confundar cum perspexero in mandatis tuis.

Confitebor tibi in directione cordis, in eo quod didici iudicia iustitię tuę.

Iustificaciones tuas custodiā nō me derelinquas usquequaque.

Nō corrigit adulescētiā viā suā in custodiendo sermones tuos.

In toto corde meo exquisivi te, ne repellas me a mandatis tuis

Thou haste commaunded thi commaundementes verily straightly to be kept.

Wolde God my wayes might be directed to kepe thy iustifications.

Then shal I not be confounded when I shal behold all thy commaundementes.

I shal confesse vnto the with a right heart, when I haue lerned y iudgements of thy righteousness.

I shal kepe thy iustifications, forsake me not utterly.

Wherin doeth the yong man correcte his life in keepyng of thy wordes.

With al my hart I haue sought the out, put me not away fro thy commaundementes.

In

In

The commendations.

In my heart I haue hid
thy wordes, that I might
not offende the.

O lord thou art blessed,
teache me thy iustifica-
tions.

With my lippes I haue
bene tellyng al the iudge-
mentes of thy mouth.

I haue had delight in þ
wai of thy testimonies, as
in al maner of riches.

I wyl be exercised in thi
cōmaundementes, and I
wyl cōsider thy waies.

I wyl study in thy iusti-
fications, I wyl not for-
get thy wordes.

Reward thi seruāūt,
quicken me, and I
shal kepe thy wordes.

Open myne eyes, and I
shal consider the meruei-
lous thinges of thy lawe.

k. v.

I am

In corde meo absco-
di eloquia tua, vt nō
peccem tibi.

Benedictus es domi-
ne: doce me iustifica-
tiones tuas.

In labiis meis pro-
nunciaui omnia iu-
dicia oris tui.

In via testimoniorū
tuorū delectat⁹ sū, si-
cut ī oībus diuitiis.

In mandatis tuis ex-
ercebor: & confide-
rabo vias tuas.

In iustificatiōib⁹ tuis
meditabor: nō obli-
uiscar sermōes tuos.

Reribue seruo
tuo, viuifica me
& custodiā sermōes

Reuela oculos (tuos.
meos, & cōsiderabo
mirabilia de lege tua

Incola

The commendationis.

Incola ego sum i terra, non abscondas a me mandata tua.

Concupiuit anima mea desiderare iustificationes tuas i omni tempore.

Increpasti superbos maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium & contemptum, quia testimonia tua exquisiui.

Etenim sederunt principes, & aduersum me loquuntur seruus autem tuus exercebat in iustificationibus tuis.

Nam & testimonia tua meditatio mea est, & consilium meum iustificationes tue.

Adhese pauimur anima mea, uiuifica me secundum verbum

I am a stranger in the land, hide not from me thy commandments.

My soule hath coueted to desire thy iustifications at all tymes.

Thou hast rebuked the proude, cursed are they whiche declyne from thy commandments.

Take from me rebuke & contempt, for I haue sought after thy commandmentes.

For Princes haue bene set against me, and they spake against me, but thy seruant was styl exercised in thy iustifications.

For thy testimonies are my meditation, thy iustifications are my counsel.

My soule hath cleaued to the ground, quicken me accordyng to thy

The commendations.

thy worde.

I haue shewed thy wayes, & thou hast heard me, teach me thy iustificatiōs

Instruct me in the way of thy iustifications, and I shalbe exercised in thy merueilous workes.

My soule hath slept for werynes, confirme me in thy wordes.

Remoue fro me the way of iniquitie, & accordyng to thy lawe, haue mercy on me.

I haue chose the way of truth, I haue not forgotten thy iudgements.

I haue cleaued to thy testimonies, O lord, put me not to confusion.

I haue runne the way of thy commaundementes, when thou hast enlarged

my

verbum tuum.

Vias meas annūciaui, & exaudisti me; doce me iustificatiōes tuas.

Viam iustificati- (as. onum tuarū instrue me, & exercebor ī mirabilibus tuis.

Dormitauit aīa mea: p̄ tēdio: confirma me in verbis tuis.

Viam iniquitatis a- moue à me; & de lege tua miserere mei.

Via veritatis elegi: iudicia tua non sum oblitus.

Adhesi testimoniis tuis domīe, noli me confundere.

Viam mandatorum tuorum cucurri, cū dilatastī cor meum.

Legē

The commendations.

Legem pone mihi domine viam iustificationum tuarum, & exquiram eam semper.

Da mihi intellectum, & scrutabor legem tuam: & custodiā illā in toto corde meo.

Deduc me in semita mandatorū tuorum quia ipsam volui.

Inclina cor meum in testimonia tua, & nō in avaritiam.

Auerte oculos meos ne videāt vanitatē: i via tua viuifica me.

Statue seruo tuo eloquiū tuū i tēore tuo.

Amputa opprobriū meū qd suspicat' sū, qd iudicia tua iucūda

Ecce cōcupiui mandata

my heart.

O Lord, set the way of thy iustifications to me for a law, & I wyl euer seke it out.

Geue vnto me vnderstādyng, and I shal searche thy lawe, and shal kepe it with myne whole heart.

Leade me in the path of thi cōmaundementes, for that haue I desired.

Bowe myne heart into thy testimonies, and not into coueteousnes.

Turne away myne eyes that they see not vanitie, quicken me in thy way.

Set thy worde vnto thy seruaunt in thy feare.

Out of the rebuke that I am afrayde of, for thy iudgements be good.

Lo, I haue desired thy com-

The commendations.

cōmaundementes, in thy
equitie quicken me.

And let thy mercye
come vpon me, O
lorde, and thy helth accor
dyng to thy promise.

And I shall answere to
them that vpbzayde me,
for I haue trusted in thy
wordes.

And take not the worde
of trueth from my mouth
utterly, for I haue muche
trusted in thi iudgemētes
And I wyll kepe thy
lawe alway, worlde with
out ende.

And I haue walked at
large, for I haue sought
thy cōmaundementes.

And I spake of thi testi
monies in the sight of kin
ges, & I was not ashamed

And I haue mused on
thy

data tua in equitate
tua viuifica me.

Et veniat super
nos mīa tua do me.
mine: salutare tuū se
cū dū eloquiū tuum

Et respondebo ex p
brantibus mihi ver
bum, quia speraui in
sermonibus tuis.

Et ne auferas de ore
meo verbū veritatis
vsq; quacq; q̄a ī iudi
ciis tuis supersperaui.

Et custodiā legē tuā
semper ī seculum &
in seculum seculi.

Et ambulabā in lati
tudine, quia manda
ta tua exquisiui.

Et loquebar de testi
mōiis tuis ī cōspectu
regū, & nō cōfūde

Et meditabar (bar.

in

The commendationis.

in mādatis tuis, que
dilexi.

Et leuavi man⁹ me-
as ad mandata tua
que dilexi: & exerce-
bor in iustificatio-
nibus tuis.

Memor esto ver-
bi tui seruo tuo
in quo mihi spem
dedisti.

Hec me consolata est
in humilitate mea:
quia eloquium tuū
viuificauit me.

Superbi inique age-
bant vsq; quaq; a le-
ge autem tua nō de-
clinauī.

Memor fui iudicio-
rum tuorum a secul-
lo domine, & con-
solatus sum.

Defectio

thy commaundementes,
whiche I haue loued.

And I haue lift vp my
handes to thi cōmaunde-
mētes whiche I haue lo-
ued, and I shall be occu-
pied in thy iustifications.

Remēbre thy worde
to thy seruaunt, in
whiche thou hast geuen
me hope.

The same hath cōforted
me in myne affliction, for
thy word hath quickened
me.

The proude men haue
done wickednes on euery
side, but I haue not swar-
ned from thy lawe.

I haue bene myndful of
thi iudgemētes good lord
from the beginning of the
worlde, and haue bene
comforted.

I haue

The commendations.

I haue fainted because
of sinners that forsake thi
lawe.

Thy iustifications were
my songes in the place of
my waifaryng.

In the night season **I**
haue thought of thi name
O lord, and **I** haue kept
thy lawe.

I had this because **I** ser-
ched out thi iustifications

O Lord, thou art my
portion, **I** haue pro-
mised to kepe thy lawe.

I haue besought thi ma-
iestie with all my hearte,
haue mercy on me accor-
dyng to thi worde.

I haue consydered my
waies, and **I** haue tur-
ned my feete into thy testi-
monies.

I am ready, and am not
trou-

Defectio tenuit me
p peccatorib⁹ dereli-
quentibus legē tuā.

Cātabiles mihi erāt
iustificatiōes tue, ī lo-
co pegrinatiōis meę.

Memor fui nocte
nominis tui dñe: &
custodiui legē tuā.

Hęc facta est mihi:
quia iustificationes
tuas exquisiui.

Portio mea domi-
ne, dixi custodi-
re legem tuam.

Deprecatus sum fa-
ciē tuā in toto corde
meo: miserere mei se-
cundū eloquiū tuū.

Cogitavi vias me-
as: & conuerti pe-
des meos in testimo-
nia eius.

Paratus sum & non
sum

The commendations.

Su turbatus vt custo-
diam mandata tua.

Funes peccatorum
circumplexi sunt me,
& legem tuam non
sum oblitus.

Media nocte surge-
bam ad confitendum
tibi, super iudicia iu-
stificationis tue,

Particeps ego sum om-
nium timentium te, & cu-
stodiendum mandata tua

Misa tua domine ple-
na est terra, iustifica-
tiones tuas doce me.

Bonitatem fecisti
Cum seruo tuo do-
mine, secundum ver-
bum tuum.

Bonitatem & disci-
plinam & scientiam
doce me, quia in ma-
ndatis tuis credidi.

Priusquam

troubled to kepe thi com-
maundementes.

The bondes of sinners
haue bewrapt me, and I
haue not forgotten thy
lawe.

I rose by in the middes
of the night to geue than-
kes, for the iudgements
of thy iustification.

I am partaker of al that
feare the, and of them that
kepe thi commaundementes
O lord, the yearth is ful
of thy mercye, teache me
thy iustifications.

Thou hast dealt gently
with thi seruant
O lord, accordyng to thi
worde.

Teach me goodnes, ler-
nyng and knowledge, for
I haue beleued thy com-
maundementes.

Before

The commendations.

Before I was humbled,
I dyd synne, therefore I
haue kept thy worde.

Thou art good & in thy
goodnes teache me thy
iustifications.

The iniquitie of proud
men is multiplied vpon
me, but I withal my houle
heart shall serche out thy
cōmaundementes.

Their heart is congeled
like milke, but I haue
thought vpo thy cōman-
dementes.

It is good for me, that
thou hast hūbled me, that
I may lerne thi iustifica-
tions.

The lawe of thy mouth
is dearer to me, the thou-
sādes of golde and siluer.

Thy handes haue
made me and four

med

l.i.

med

Priusq̃ humiliarer
ego deliq̃: p̃p̃tea elo-
quiū tuū custodiui.

Bonus es tu, & ī bo-
nitate tua doce me iu-
stificationes tuas.

Multiplicata est sup
me iniquitas super-
borum: ego autem ī
toto corde meo seru-
tabor mandata tua.

Coagulum est sic-
cut lac cor eorum: e-
go vero legem tuam
meditatus sum.

Bonum mihi quia
humiliasti me, vt di-
scam iustificationes
tuas.

Bonū mihi lex oris
tui, super milia auri
& argenti.

Manus tuę fece-
rūt me, & pla-

mauerūt

The commendations.

Inaueſunt me : da
mihi intellectum, vt
ſciam mandata tua.

Qui timent te vide-
bunt me, & letabun-
tur, quia i verba tua
ſuperſperaui.

Cognoui dñe quia
equitas iudicia tua:
& in veritate tua hu-
miliaſti me.

Fiat mīa tua vt cōfo-
letur me: ſecūdu elo-
quiū tuū ſeruo tuo.

Veniāt mihi miſera-
tiōes tuę, & viuā: q̃a
lex tua meditatio me

Confundātur (a eſt
ſuperbi, quia iniuſte
iniquitatem fecerūt
in me: ego autem e-
xercebor in manda-
tis tuis.

Conuertantur mihi

timen-

med me; geue me vnder-
ſtanding to learne thy co-
mandementes.

They that feare the ſhal
ſee me, and be glad, becauſe
I haue truſted muche in
thy wordes.

I knowe O lord, that
thy indgemētes are right
& in thy trueth thou haſt
humbled me.

Let thy mercy be to com-
fort me, accordyng to thy
worde vnto thi ſervant.

Let thy mercies come to
me, and I ſhal live, for thi
lawe is my ſtudy.

Let the proude whiche
wrongfully haue done
wickednes vnto me, be co-
founded, and I wyll be
occupied in thy commaū-
dementes.

Let thē be turned to me
whiche

The commendations.

Whiche feare the, & they
that knowe thy testimo-
nies.

Let my heart be imma-
culat in thy iustifications
that I be not confounded.

My soule hath longed
for thy saluation, &
I haue trusted muche in
to thy worde.

Myne eyes haue longed
for thy promyse sayng:
Whē wilt thou cōfort me?

For I am made like a
bottel in the smoke, I
haue not forgotten thy
iustifications.

How many be the daies
of thy seruāte, when wilt
thou geue iudgement of
them that persecute me?

Wicked men haue tolde
me fables, but not after
thy lawe.

timentes te, & qui
nouerunt testimo-
nia tua.

Fiat cor meū imma-
culatū ī iustificatiōi
b' tuis, vt nō cōfundar

Defecit ī salutare
tuū anima mea
& in verbum tuum
supersperaui.

Defecerūt oculi mei ī
eloquiū tuū: dicētes
qñ cōsolaberis me?

Quia factus sū sicut
vter in pruina: iu fumo
stificationes tuas nō
sum oblitus.

Quot sunt dies ser-
ui tui: quando facies
de p'sequentibus me
iudiciū?

Narrauerunt mihi
iniqui fabulationes:
sed non vt lex tua.

The commendations.

Omnia mandata tua
a veritas: iniqui per-
secuti sunt me, adiu-
ua me.

Paulominus confu-
mauerunt me in terra
ego autem non dere-
liqui mandata tua.

Secundū misericor-
diā tuam viuifica me
& custodiam testi-
monia oris tui.

In aeternum do-
mine verbum tu-
um permanet in coelo

In generatione & ge-
nerationem veritas
tua, fundasti terram
& permanet.

Ordinatione tua pse-
uerat dies: quoniam
oīa seruiunt tibi.

Nisi quia lex tua medi-
tatio mea est, tunc
forte

All thy cōmaundemen-
tes is trueth, wicked men
haue persecuted me, suc-
cour me.

They had almost made
an end of me in the yearth
but I haue not forsaken
thy cōmaundementes.

Quicken me according
to thy mercy, and I shall
kepe the testimonies of
thy mouth.

O Lorde, thy worde
enduereth in heauē
euerlastyngly.

Thy trueth remayneth
from generation to gene-
ration, thou hast founded
the yearth, & it abydeth.

By thyne ordinaūce the
day cōtinueth, for al thinges
obey vnto the.

Except thi law had bene
my meditation., peradue-
ture

The commendattons.

ture I had perished in my trouble. *forte periissem in humilitate mea.*

I shal neuer forget thy iustifications, for in them thou hast quickened me. *In eternū nō obliuiscar iustificatiōes tuas, quia in ipsis uiuifica-*

I am thyne, saue me, for I haue sought out thy iustifications. *Tu sū ego saluū me fac, quoniam iustificatiōes tuas exquisiui.*

Synners haue awayted me to destroy me, I haue vnderstande thy testimonies. *Me expectauerunt peccatores ut perderent me, testimonia tua intellexi.*

I see that all perfection hath an ende, thy cōmandement is very brode. *Oīs cōsummationis uidi finē, latum mādatum tuum nimis.*

O Lorde, howe much haue I loued thy lawe, it is my studye all the day long. *Quomodo dilexi legem tuam domine, tota die meditatio mea est.*

Thou haste made me wise ouer myne enemies throughe thy cōmandement, for it is euer with me. *Super inimicos meos prudentem me fecisti mandato tuo, quia in eternum mihi est.*

l.iii.

I haue

Super

The commendations.

Super omnes docē-
tes me intellexi, quia
testimōia tua medi-
tatio mea est.

Super senes intelle-
xi, quia mandata tua
quesiui.

Ab oīvia mala pro-
hibui pedes meos, vt
custodiā verba tua.

A iudiciis tuis non
declinaui, quia tu le-
gem posuisti mihi.

Quām dulcia fau-
cibus meis eloquia
tua: super mel ori-
meo.

A mandatis tuis in-
tellexi: propterea o-
diui omnem viam i-
niquitatis.

Lucerna

I haue perceiued more
then all that haue taught
me, for thy testimones
were my meditation.

I haue perceived more
then aſcient men, becauſe
I haue ſerched thy com-
maundementes.

I haue kept my feete frō
euery euil way, & I might
kepe thy wordes.

I haue not declined frō
thy iudgements, for be-
cauſe thou haſt ſet me a
lawe.

Howe ſweete be thy wor-
des vnto my taſt, and to
my mouthe ſweter then
hony.

I haue taken vnderſta-
dyng of thy commaunde-
mentes, therfore haue I
hated euery way of ini-
quitie.

Thy

The commendations.

Thy worde is a lan-
terne vnto my fete
and a lighe vnto my pa-
thes.

I haue sworne and de-
creed to kepe the iudge-
mentes of thy righteouf-
nes.

O lord, I am brought
to we on euery side, quickē
me accordyng to thi word

The voluntary offeryn-
ges of my mouth, make
them acceptable, O lord,
and teache me thy iudge-
mentes.

My soule is euer in my
handes, and I haue not
forgotten thy lawe.

Siners haue set a snare
for me, and I haue not er-
red from thy comaunde-
mentes.

I haue gotten thy testi-
monies

Lucerna pedibus
meis: verbum tu-
um: & lumen semitis
meis.

Iuravi & statui cu-
stodire iudicia iusti-
tiae tuae.

Humiliatus sum usque
quaque domine: viui-
fica me secundum ver-
bum tuum.

Voluntaria oris mei
beneplacita fac do-
mine: & iudicia tua
doce me.

Anima mea in manibus
meis semper: & legem
tuam non sum oblitus

Posuerunt peccato-
res laqueum mihi:
& de mandatis tuis
non erravi.

Hereditate acquisi-
ui

The commendations.

ui testimonia tua in-
eternum, quia exul-
tatio cordis mei sunt.
Inclinaui cor meum
ad faciendas iustifi-
cationes tuas in eternū
ppter retributionē.

Iniquos odio ha-
bui: & legem tu-
am dilexi.

Adiutor & susceptor
meus es tu: & in ver-
bum tuū superseraui

Declinare a me ma-
ligni, & scrutabor
mandata dei mei.

Suscipe me secundū
eloquiū tuū & vivā,
& nō confundas me
ab expectatiōe mea.

Adiuua me & saluus
ero: & meditabor in
iustificationibus tu-
is semper.

Spreuisti oēs disce-
dentes

monies by inheritaunce for
euer, because they be the
ioy of my heart.

Bow my heart to do thy
iustifications: euermore
for rewarde.

I have hated the wic-
ked, & have loued
thy lawe.

Thou art my helper &
my defender, and I have
trusted muche in thi word

O ye wicked, bowe from
me, and I shal serche the
cōmaundementes of my
God.

Recurve me according to
thi worde and I shal liue,
and confounde me not o-
therwise then I loke for.

Helpe me, and I shalbe
safe, & I shalbe occupied
in thy iustifications euer.

Thou haste dispised all
that

The commendations.

that go from thy iudgements, for their thoughtes were vniust.

I haue reputed al siners of the yearth for offenders, therfore haue I loued thy testimonies.

Stryke my flesh with thy feare, for I am aserde of thy iudgements.

I haue done iustice & righteousnes, deliuer me not to them that falsly blame me.

Reeceiue thy seruant into goodnes, let not proud men falsly blame me.

Myne eyes are wasted in lokyng for thy helth, and the worde of thy iustice.

Do to thy seruant accordyng to thi mercy, & teach me thy iustifications.

I am thy seruant, geue

310.11

l. b.

me

dentes a iudiciis tuis, quia iniusta cogitatio eorum.

Preuaricantes reputavi omnes peccatores terræ: ideo dilexi testimonia tua.

Confige timore tuo carnes meas, a iudiciis enim tuis timeo.

FEci iudicium & iusticiā, non tradas me calumniantibus me.

Suscipe seruum tuum in bonum, non calūni entur me superbi.

Oculi mei defecerunt in salutare tuum, & in eloquium iustitię tue.

Faccū seruo tuo secundum misericordiā tuā, & iustificationes tuas doce me.

Seruus tuus sum ego

The commendations.

go: da mihi intelle-
ctum vt sciam testi-
monia tua.

Tempus faciēdi do-
mine: dissipauerunt
legem tuam.

Ideo dilexi mandata
tua super aurum &
Topazion.

Propterea ad omnia
mandata tua dirige-
bar: omnem viam i-
quam odio habui.

Mirabilia testi-
monia tua dñe
ideò scrutata est ea
anima mea.

Declaratio sermonū
tuorum illuminar: &
intellectum dat par-
uulis.

Os meū aperui & at-
traxi spm: quia man-
data tua desiderabā.

Aspice

me vnderstādyng, that I
maye knowe thy testimo-
nies.

It is tyme to do, o lord,
for they haue broken thy
lawe.

Therefore I haue loued
thy cōmandementes a-
boue golde and Topase.

And therefore I was led
to all thy cōmaundemen-
tes, I haue hated euery
wicked way.

O Lorde, merueillous
be thy testimonies,
therefore my soule hath ser-
ched them.

The declaracion of thy
wordes dothe illumine, &
geue vnderstādyng to the
symple.

I opened my mouth &
drew in my breath, for I de-
sired thy cōmaundemētes.

Loke

The commendations.

Take vpon me, and haue
mercy vpon me accordyng
to the iudgement of them
that loue thy name.

Direct my goynges ac-
cordyng to thy worde, &
let no iniquitie reigne o-
uer me.

Redeme me fro the false
blame of me, that I may
kepe thy commaundementes.

Lighten thi face vpon thi
seruaunt and teache me
thy iustifications.

Myne eyes haue brought
furthe streames of water,
because they haue not
kept thy lawe.

Righteous art thou
Lord, and righteous
is thy iudgement.

Thou hast commaunded
iustice in thy testimonies,
and trueth most chieflly.

Aspice in me & mi-
serere mei, secundum
iudicium diligentium
nomen tuum.

Gressus meos diri-
ge secundum eloquium
tuum, & non dñetur
mei omnis iniustitia.

Redime me a calum-
niis hominum, vt cu-
stodiā mandata tua.

Faciem tuā illumina-
super seruum tuum
& doce me iustifica-
tiones tuas.

Exitus aquarum de-
duxerunt oculi mei,
quia non custodie-
runt legem tuam.

Iustus es domine,
& rectum iudiciū
tuum.

Mandasti iustitiam
testimonia tua, & ve-
ritatem tuam nimis.

My

Tabescere

The commendations.

Tabescere me fecit
zelus meus, quia ob-
liti sunt verba tua i-
imici mei.

Ignitū eloquiū tuū
vehemēter: & seruus
tuus dilexit illud.

Adolēcentulus sum
ego & contemptus:
iustificaciones tuas
non sum oblitus.

Iustitia tua iustitia
in eternum: & lex tua
veritas.

Tribulatio & angus-
tia inuenerunt me,
mandata tua medita-
tio mea est.

Aequitas testimōia
tua in eternum: intel-
lectum da mihi & vi-
uam.

Clamaui in toto
corde meo exau-
di me dñe: iustifica-
ciones

My zeale hath caused me
to cōsume, because mine e-
nemies forgat thi wordes

Thy worde is vtterly
tried with fyre, and thy
seruaunt loued it.

I am yong and set at
nought, yet haue I not
forgotten thy cōmaunde-
mentes.

Thy iustice is iustice e-
uerlastyng, and thy lawe
is trueth.

Trouble and heauynes
haue entangled me, thy
cōmaundementes are my
study.

Thy testimonies be e-
quitie euerlastyngly, geue
me vnderstandyng and I
shal liue.

I haue called with
my holeheart, heare
me lorde, for I shall seech
thy

The commendations.

thy iustifications.

I haue cryed vnto the,
saue me that I may ob-
serue thi cōmaūdeinētes.

I haue preuēted in tyme
and haue cried, for I haue
greatly trusted in thi wo-
des.

My eyes haue preuēted
the daunying of the day,
for to study thy wordes.

Lord heare my voice ac-
cording to thi mercy, and
quicken me according to
thy iudgement.

They that persecute me
haue drawed nigh to wic-
kednesse, and from thy
lawe they are gone farre
wyde.

Lord, thou art neare at
hande and all thy wayes
are very trueth.

At the begynnyng I had
known-

tionē tuas requirā.

Clamaui ad te saluū
me fac, vt custodiam
mandata tua.

Preueni in maturi-
tate, & clamaui: quia
in verba tua super-
speraui.

Preuenerunt oculi
mei ad te diluculo, vt
meditarer eloq̃a tua.

Vocem meam audi
secundum mīam tuā
dñe: & secundū iudi-
cium tuū viuifica me

Appropinquauerūt
persequentes me in
iquitati: à lege au-
tem tua longē facti
sunt.

Prope es tu domine
& omnes vię tuę ve-
ritas.

Initio cognoui de te
fimo-

The commendations.

testimoniis tuis: quia
in aeternum funda-
sti ea.

Vide humilitate
meam & eripe
me: quia legem tuam
non sum oblitus

Iudicia iudicium meum
& redime me: propter
eloquium tuum uiuifica

Longe a peccato (me.
tribus salus: qui iusti-
ficationes tuas non
exquisierunt.

Misere tuę multe dñe:
secundum iudicium
tuum uiuifica me.

Multi qui persequun-
tur me & tribulant
me: a testimoniis tu-
is non declinaui.

Vidi peruericantes &
tabescebant: quia eloqui-
um tuum non custodierunt

Vide

knowledge of thy testimo-
nies, for thou hast establi-
shed them for ever.

Behold my trouble
and deliuer me, be-
cause I haue not forgottē
thy lawe.

Iudge my cause and re-
deme me, quicken me ac-
cording to thy worde.

Health is farre from sin-
ners, for they haue not
searched out thy iustifica-
tions.

Thy merci lord is much,
according to thy righte-
ousnes quicken me.

Many there be whiche
persecute me and trouble
me, I haue not swarned
from thy testimonies.

I sawe the offenders, &
I was astonied, because
they kept not thy wordes

Behold

The commendations.

Behold lord, for I haue
loued thy commaundemen-
tes, quicken me in thy
mercy.

The beginnyng of thy
worde is veritie, all thy
iudgements are iustice
euerlastyngly.

The prynces haue per-
secuted me with-
out cause, and my heart
hath bene a drad of thy
wordes.

Ishalbe glad of thy wor-
des as he that hath found
many spoiles.

I haue hated iniquitie,
and haue abhorred it, but
thy lawe I haue loued.

Seuene tymes in the day
haue I praised the, be-
cause of thy rightwise iud-
gements.

Great peace is to them
that

Vide quoniam mā-
data tua dilexi domi-
ne: in misericordia
tua viuifica me.

Principium verbo-
rum tuorū veritas:
īeternum omnia iu-
dicia iustitię tuę.

Principes perse-
cuti sunt me grā-
tis: & a verbis tuis
formidauit cor me-
um.

Letabor ego sup elo-
quia tua, sicut qui ī-
uenit spolia multa.

Iniquitatem odio ha-
bui & abominar^o sū:
legē autē tuā dilexi.

Septies in die lau-
dem dixi tibi, super
iudicia iustitię tuę.

Pax multa diligentibus.

The commendations.

bus legem tuā: & nō
est illis scandalum.

Expectabā salutare
tuum domine: & mā
data tua dilexi.

Custodiuit aīa mea
testimonia tua: & di
lexit ea vehementer.

Seruauī mādata tua,
& testimonia tua: qā
omnes viē me in cō
spectu tuo.

A Propinquet
deprecatio mea
in cōspectu tuo dñe:
iuxta eloquium tuū
da mihi ītellectum.

Intret postulatio me
a in conspectu tuo:
secūdum eloquium
tuum eripe me.

Eructabūt labia me
a hymnum, cum do
cueris me iustifica

tiones

that loue thy lawes, and
they are not offended.

I looked for thy saluatiō,
O lord, and loued thy
cōmaundementes.

My soule hath kepte thy
testimonies, and hath lo
ued them greatly.

I haue kept thy cōmañ
demētes and thy testimo
nies, for all my waies are
in thy sight.

O **LORDE**, let my
praier appoach nere
in thy sight, geue me vn
derstādyng accordyng to
thy worde.

O **Lorde**, let my praier
entre into thy sight, deli
uer me accordyng to thy
worde.

My lippes shall powre
furthe thy praise, when
thou haſte taught me thy
iusti

The psalmes of the passion.

iustifications.

My tong shal shew furth
thy worde, for all thy cō-
maundementes are equi-
tie,

Let thy hande bee ready
to helpe me, for because I
haue chosen thy cōmaun-
dementes.

O lord, I haue desired
thy helth, and thy lawe is
my study.

My soule shall lyue and
praise the, and thy iudge-
mentes shal helpe me.

I haue wandered like a
shepe whiche was lost, O
lord, seke out thy seruānt
for I haue not forgotten
thy cōmaundementes.

m.i.

The

tiones tuas.

Pronuntiabit lingua
mea eloquium tuū:
quia omnia manda-
ta tua æquitas.

Fiat manus tua vt
saluet me: quoniam
mandata tua elegi.

Concupiui salutare
tuum dñe: & lex tua
meditatio mea est.

Viuet aīa mea, & lau-
dabit te: & iudicia tu-
a adiuuabunt me.

Erraui sicut ouisque
periit: quære seruū
tuum domine, quia
mandata tua non sū
oblitus.

Des

The psalmes of the passion.

Psalm, xxi.

Descriptio passionis
Christi seruatoris nri,
& gl'ie, & regni ipsius.



DEVS,
deus me
us, re-
spice i
me, q̄

re me dereliquisti:
longe à salute mea
verba delictorū me-
orum.

Deus meus clamabo
p̄ diē, & nō exaudies
& nocte & nō ad
insipientiam mihi.

nō est silē
tiū mihi.

Tu autem in sancto
habitas, laus Israēl:
in te sperauerūt pa-
tres nri: sperauerunt
& liberaſti eos.

Ad te clamauerūt &
salui facti sunt: in te
sperauerunt, & non
sunt confusi.

ego

Psalm, xxi.

The description of the passio
of our sauour Christ, and of his
auauncement & kyngdome.



GOD, my
God, loke
toward me,
why haste
thou forsa-
ken me, far

fro my health be the wor-
des of my complaint.

My God I crye and call
to the by daye, but thou
hearest me not, & likewise
by night and cease not.

But thou dwellest in the
holy place, o the worshyp
of Israel, our fathers tru-
sted in the, they trusted, &
thou diddest deliuer the.

They cryed to the, and
they were made safe, they
trusted in the & they were
not confounded.

I truly

The psalmes of the passion.

I truely am but a worme, & no man, the rebuke of men, and outcast of all the people.

All they y^e see me, laughe me to scorne, they spake with their lippes & nodded their heades.

Saiyng, he trusted in the Lorde, now we let him deliver him, let him saue him, for he loueth him.

How thou art he that tookest me out of my mothers wombe, and wast my hope fro my mothers brestes to the y^e was cast out from my nativitie.

Thou art my God, fro my mothers wombe depart not from me.

How tribulation is nere at hand, and ther is none to helpe me.

Ego autem sum vermis & nō homo, opus probrium hominū, & abiectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, & mouerunt caput.

Sperauit in dño eripiat eum: saluum faciat eum, quoniam vult eum.

Quoniam tu es qui extraxisti me de ventre, spes mea ab vberibus matris mee: in te proiectus sum ex utero.

De ventre mris mee deus meus es tu; ne discesseris a me.

Quoniam tribulatio proxima est: qm̄ non est qui adiuuet.

The psalmes of the passion.

Circūdederūt me vi-
tuli multi: tauri pin-
gues obsederūt me.

Aperuerunt super
me os sum, sicut leo
rapiens & rugiens.

Sicut aqua effusus
sum: & dispersa sunt
omnia ossa mea.

Factum est cor meū
tanq̃ cera liquecēs,
ī medio ventris mei.

Aruit tanq̃ testa vir-
tus mea, & līgua mea
adhesit faucibus me-
is: & in puluerem
mortis deduxisti me.

Quoniam circūde-
derūt me canes mul-
ti: concilium mali-
gnantiū obsedit me.

Foderūt manus me-
as & pedes meos: di-
numerauerunt om-
nia ossa mea.

Many calues haue cōpas-
sed me, & fat Bulles haue
beset me about.

They haue set their mout-
hes wyde open vpon me
like a Lion ramping and
roaryng.

I am poured furthe like
water and al my bones be
dispersed asonder.

My heart is made lyke
meltyng waxe in the mid-
des of my belly.

My strength is dried vp
like a sherde, my tong cle-
ueth fast to my iawes, &
thou hast brought me in-
to the dust of death.

Hoz many dogges com-
passed me about, the coun-
sel of the wicked haue be-
set me.

They pearced my hādes
and my feete, they nōbzed
all my bones.

The psalmes of the passion.

They stode staryng and
lokyng vpon me, they de-
uided my garmentes a-
mong them, and vpo my
coate they cast lottes.

But thou o Lorde, pro-
long not thi helpe fro me,
loke to my defence.

Deliver my soule fro the
sworde, and myne onely
soule fro the power of the
dogge.

Save me fro the mouth
of the Lyō, and myne hu-
militie from the hornes
of Unicornes.

I shall shewe thy name
to my brethren, & I shall
praise the in the middes
of the congregation.

Re that feare the Lorde,
praise ye him, all þ whole
seede of Jacob glorify him

Let all the seede of Is-
rael feare him, for he dis-

Ip̄si verò considera-
uerūt & ispexerunt
me, diuiserūt sibi ve-
stimēta mea & super
vestem meam mise-
runt sortem.

Tu autē dñe, ne elon-
gaueris auxiliū tuū
ā me: ad defensionē
meam conspice.

E rue ā framea deus
aīam meā, & de ma-
nu canis vnicā meā.

Salua me ex ore leo-
nis: & ā cornibus v-
nicornium humilita-
tem meam.

Narrabo nomē tuū
fratribus meis: et in
medio ecclesie lau-
dabo te.

Qui timetis dominū
laudate eum, vniuer-
sum semē Iacob glo-
rificate eum.

T imeat eū omne se-
men Iſraēl, qm̄ non

The psalmes of the passion

Spreuit neq̃ dispexit
deprecationē paupis.

Nec auertit faciem
suā à me, & cum cla-
marem ad eum exau-
diuit me.

A pud te laus mea in
ecclesia magna, vo-
ta mea reddam in
conspectu timentiu
eum.

Edent, pauperes &
saturabuntur, & lau-
dabunt dominū qui
requirunt eum: vi-
uent corda eorum ī
seculum seculi.

Reminiscētur & cō-
uertentur ad domi-
num, vniuersi fines
terræ.

Et adorabunt ī con-
spectu eius vniuersę
familie gentium.

Quoniā domini est

piled not, nor disdayned
not the praiser of y poore.

Nor he turned not his
face away from me, and
when I cried vnto him
he heard me.

The shal I praise in the
great cōgregation, I wil
perfourme my bowes in
the sight of thē that feare
him.

Poore men shal eat, and
shalbe satisfied, and they
shall praise the lord that
seke after him, their hear-
tes shal liue world with-
out ende.

Al the coastes of y verth
shal remēbre them selves,
and shalbe conuerted to
the lord.

And all nations of peo-
ple shal do worship in his
sight.

For the kyngdome is

The psalmes of the passion.

the lordes, and he shall rule the people.

All suche as be fatte by on the yearth haue eatē & worshypped, al that shall descende into the yearth, shall fal doune in his sight And my soule shall liue to him, and my seede shall serue him.

The generation to come shall be shewed to the lord, & the heauens shall shewe his iustice to the people that shall be borne, whiche the lord hath made.

Psalme. lxxix.

The complaint of Christ and his churche of their great aduersities. A seruent prayer for deliuerance. The aduersaries of God be cursed. An hearty thanks geuyng for helpe obteyned.

Save me o God, for the waters are entered vnto my soule.

regnū: & ipse dominus nabitur gentium.

Māducauerūt, & adorauerūt oēs pīgues terræ: in conspectu eius cadent oēs, qui discendunt in terrā.

Et anima mea illi uiuet: & semen meum seruiet ipsi.

Annuntiabitur dño generatio vētura & annuntiabunt coeli iusticiam eius populo: qui nascetur, quē fecit dominus.

Psalmus. lxxix.

Querela Chri & ipsius ecclīe de grauibz afflictionibz. Oratio p libe ratione, hostes dei maledicuntur. Grā actio pro ope impetrata.

Saluū me fac deus S qm̄ itrauerunt a- que vsq; ad animam meam. In

The psalmes of the passion.

Infixus sū in limo, p-
fūdi, & nō est substā

Veni in altitu- (tia.
dinem maris: & tē-
pestas dimerſit me.

Laborauī clamans,
rauce factę sunt fau-
ces meę: defecerunt
oculi mei, dū spero
in deum meum.

Multiplicati sūt sup
capillos capitis mei:
q̄oderūt me gratis.

Confortati sunt qui
persecuti sunt me in
inimici mei iūste: que
nō rapui, tūc exsol-
uebam.

Deus tu ſcis iſipien-
tiā meam: & delicta
mea ate nō sūt abſcō

Nō erubiscant (dita.
in me, qui expectant
te domine: domine
virtutum.

Non

I ſticke fast in the depe
myre, where no ground is.

I am come into the depe
of the sea, & tempest hath
ouerwhelmed me.

I haue trauailed cryng
my throte is made hoarse
my sight hath failed whil
I trusted in my God.

They that hate me with
out a cause are mo thē the
heares of my heade.

They that are mine ene-
mies and haue persecuted
me giltles, are mighty, I
payde then the thynges
that I neuer toke.

God, thou knowest my
simples, and my fautes
are not hyd from the.

Let not them that trust
in the O lorde G O D of
hostes, be aſhamed for my
cause.

Let

The psalmes of the passion.

Yet not those that seke Non confundantur
the be cōfounded, through super me, qui querūt
me, o lordē God of Israel te deus Israel.

For I haue suffered re- Qm̄ propter te susti
prose for thy sake, shame nui oprobriū, opuit
hath couered my face. cōfusio faciem meā.

I am become a straūger Extraneus factus sū
vnto my brethren, and an fratribus meis, & pe
aliaunt vnto my mothers regrinus filiis ma
childzen. tris meę

For the zeale of thyne Qm̄ zelus dom^o tue
house haue eaten me, and comedit me, & op
the rebukes of them that bria exprobratiū ti
rebukē the, are fallen vpo bi ceciderūt sup me.
me, I chastened my selfe Et operui in ieiunio
with fastyng, & that was aīam meā, & sc̄tm̄ est
turned to my reprove. in opprobriū mihi.

I put on an heare coate Et posui vestimentū
also, and they iested vpon meū ciliciū, & factus
me. sū illis ī parabolam.

They that late in the Aduersū me loque
gate spake against me, & bantur qui sedebāt ī
they that dranke wyne porta, & ī me psalle
made songes vpo me. bāt q̄ bibebāt vinū.

But

m. v.

But

sed il

Ego

The psalmes of the passion.

Ego vero orationē
meam ad te dñe, tem-
pus beneplaciti de⁹.

In multitudine miæ
tux exaudi me, i ve-
ritate salutis tue.

Eripe me de luto, vt
nō infigar: libera me
ab his q̄oderūt me &
de pfundis aquarū.

Non me demergat
tēpestas aquæ, neq;
absorbeat me pro-
fūdū: neq; vrgeat su-
p me puteus os suū.

Exaudi me dñe qm̄
benigna est miā tua:
secūdū multitudinē
miserationum tuarū
respice in me.

Et ne auertas faciem
tuā a puero tuo: qm̄
tribulor, velociter
exaudi me.

Intende aīæ meæ, &

libera

But lord I made my
praier vnto the in þ tyme
of thy good wil o God.

Hearc me in the multi-
tude of thy mercy, in the
trueth of thy saluation.

Take me out of þ myre
that I sticke not, deliuer
me frō thē that hate me, &
out of the depe waters.

Let not the tempest of
water droune me, neither
let the depe swallowe me
vp, & let not the pyt shut
her mouth vpon me.

Hearc me o lord, for thy
mercy is kynde, loke vpō
me accordyng vnto þ mul-
titude of thy mercies.

And turne not thy face
from thy seruaunt, for I
am in trouble, hearc me
spedely.

Take heede to my solle
and

The palmes of the passion.

and save it, deliver me be-
cause of myne enemies.

Thou knowest my re-
profe, my shame and my
dishonour.

All thei that trouble me
are in thy sight, my heart
hath looked for rebuke and
wretchednes.

I looked for some to bee
heavy with me, and there
was none to comfort me,
and I founde none.

They gaue me gale to
eate, & when I was thir-
stye, they gaue me bitter
drinke.

Let their table be made
a snare to them, and a re-
ward, and an occasion of
falling.

Let their eyes be blinded
that thei see not, and euer
bow downe their backes.

Power

libera eā: ppter inimicos
meos eripe me.

Tu scis improperiū
meū, & cōfusiōem
meā, & reuerētiā meā

In cōspectu tuo sunt
oēs q̄ tribulāt me: in
proprium expectauit
cor meū: & miseriā.

Et sustinui qui simul
cōtristaretur & non
fuit: & qui consolare
tur, & non inuēni.

Et dederunt in escā
meam fel: & in siti
mea potauerunt me
aceto.

Fiat mensa eorū co-
rā ipsis in laqueum:
& in retributiones,
& in scandalum.

Obscurēt oculi eorū
ne videāt: & dorsū e-
orum semp incurua.

Effunde

The psalmes of the passion.

Effunde super eos iram tuam: & furor iræ tuæ comprehendar eos.

Fiat habitatio eorū deserta: & in tabernaculis eorum non sit, qui inhabitet.

Quoniam quem tu persecutus es: & super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum: & non intrent in iustitiam tuam.

Deleantur de libro viventium: & cum iustis non scribantur.

Ego sum pauper & dolens, salus tua desumpsit me.

Laudabo nomen dei cum

Pour out thyne indignation vpon them, and let thy wrathfull displeasure take holde on them.

Let their habitation be holde, and no man to dwell in their tentes.

For they haue persecuted him whom thou hast smitten, and they haue encreased the payne of my woundes.

They vpon them wickednes vpon wickednes, and let them not entre into thy righteousnes.

Let them be wyped out of the booke of the liuyng, and let them not be written with the iust.

I am poore & sorrowful, thy health O God hath taken me vpon.

I wil praise the name of God

The psalmes of the passion.

God with a song, & magnifye him with praise.

And it shall please God better then a yong Bullocke that beareth hornes and hounes.

Let the poore confidre & be glad, seke after God, & your soule shall liue.

For the lord hath heard the poore, and hath not dispised his prisoners.

Heauen & yearth praise him, the sea and all that creapeth in them.

For god shall saue Syon, and the Cyties of Iuda shall be builded,

And thei shall dwel ther and they shall inherit it.

The posterite also of his seruautes shall possesse it, & they that loue his name shall dwel therein.

Psalme

cum cantico, et magnificabo eū ī laude.

Et placebit deo sup vitulū nouellū, cornua producentem et vngulas.

Videāt pauperes et lætētur; querite deū et viuet aīa vestra,

Quoniā exaudiuit pauperes dñs; et victos suos non despexit.

Laudent illū coeli, et terra, mare, et omnia reptilia in eis.

Quoniam deus saluam faciet Syon: et ædificabuntur ciuitates iudæ.

Et inhabitabunt ibi: et hæreditate acquirant eam. Et semē seruatorū ei⁹ possidebit eā: et qd diligūt nomē eius inhabitabūt ī ea.

Psal.

The psalmes of the passion.

Psal. lxxxvii.

Querela hominis pii
grauiter et absq;
omni solatio
vexati.

Dñe deus salutis
meae, in die clama-
ui, et nocte corā te.
Intret in conspectu
tuo orō mea: inclina
aurē tuā ad p̄cē meā
Quia repleta est ma-
lis aīa mea: et vita
mea inferno appro-
pinquauit.

Aestimatus sū cū des-
cēdētibus ī lacū: fa-
ctus sū sicut homo si-
ne adiutorio, inter
mortuos liber.

Sicut vulnerati dor-
miētes in sepulchris
quorū nō es memor
āplius: & ipsi de ma-
nu tua repulsi sunt.

Posuerūt me in lacu
inferiori,

Psalm. lxxxviii.

A greuous complaint of the
godly person, extremely handled
with diseases and persecutions
and that without any comforte.

O Lorde God of my
helth, I haue cryed
day and night before the.
Let my praier entre into
thy presence, bowe thyne
eare vnto my praier.

For my soule is full of ad-
uersities, & my life draw-
eth nigh vnto hel.

I am counted as one of
them that go doune into
the pit, and I am a man
without helpe, and fre a-
mongst the dead.

Lyke vnto them that be
wounded and lye in the
grave, whom thou remē-
berest no more, and are put
away from thy hand.

They haue layde me in
the

The psalmes of the passion.

the lower pyt in darke places and in the shadow of death.

inferiori, in tenebris et in ymbra mortis.

Thyne indignation is fast vpon me, & thou hast layde vpo me all thy waues.

Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

Thou haste put away myne aquaintaunce farre from me, they take me as abhominable.

Longè fecisti notos meos à me: posuerunt me abominati- onem sibi.

I am betrayed, I cānot get furth: my sight waxed dimme for lacke.

Traditus sum et nō egrediebar: oculi mei lāguērūt prae iopia.

Lord, I called vpo the, the whole daye, vnto the I haue stretched out myn handes.

Clamaui ad te domine tota die: expandi ad te manus meas.

Wylt thou shewe wonders to y ded, or shall the phisicians rayse men againe to praise the?

Nunquid mortuis facies mirabilia: aut medici suscitabunt, et cōfitebunt tibi?

Shal any mā shewe thy mercy in the graue, & thy truth

Nunquid narrabit aliquis in sepulchro misericordiā tuā, et veritas

The psalmes of the passion.

veritatem tuā ī per-
ditionem.

Nunquid cognoscēt ī
tenebris mirabilia
tua: et iustitia tua in
terra obliuionis?

Et ego ad te dñe cla-
maui: et manē oŕo
mea pŕeueniet te.

animam *animam* lis oŕonē meā, a-
uertis faciē tuā à me

Pauper sum ego et ī
laboribus à iuuentu-
te mea: exaltatus aut
humiliatus sum et
conturbatus.

In me transierūt ire
tuę: et terrores tui
cōturbauerūt me.

Circūdederūt me sicut
aqua tota die: cir-
cūdederūt me sicut

Elongasti à me ami-
cum

truth in destruction:

Shall thy wonderous
workes be known in the
darke, and thy righteous-
nes in the lande of forget-
fulnes?

And I haue to the cried
O lord, and earely shall
my praier come before the
Lorde, doest thou reiecte
my solle, and turnest thou
thy face from me?

I am pooze and in tra-
uailes euen frō my youth
and when I was exalted
I was casten doune and
troubled.

Thy wrath hath passed
ouer me, and thi terrours
haue troubled me sore.

They came roūde about
me al day like water, and
compassed me together.

My louer and frend hast
thou

The psalmes of the passion.

thou put farre from me,
and mine acquaintaunce
for my wretchednes.

cum, & proximum,
& notos meos à mi-
seria.

Psalm. ii.

The rage of þ people against
Christ. Christ is ordeined a king
of his father. Rulers be exhor-
ted to godly knowledge.

Psalmus, ii.

Imperus populi contra
Chrm. Chrus a pre rex
statuit. Rectores exorta-
tur ad scientiam dei.

Why hath the heathen
raged: & why hath the
people imagined vayne
thynges:

Q VAre fremue-
runt gentes, &
populi meditati sūt
inania:

The kinges of the yerth
stode vp, and the rulers
came together against
the lorde, and against his
Christ.

Astiterunt reges ter-
re, & principes cōue-
nerunt ī vnū, aduer-
sus dñm, & aduersus
Christum eius.

Let vs breake their bon-
des a sonder, and let vs
cast awaye their yoke frō
vs.

Dirumpamus vīcu-
la eorum: & proiici-
amus à nobis iugum
ipsorum.

He that dwelleth in hea-
uen shall laugh them to
scorne

Qui habitat ī coelis
irridebit eos: & do-
minus

n.i.

scorne

minus

The psalmes of the passion.

minus subsannabit
eos.

Tunc loquetur ad
eos in ira sua, & in fu-
rore suo conturba-
bit eos.

Ego aut̃ constitutus
sū rex ab eo sup̃ Syō
mōtē sc̃m̃ eius, p̃di-
cās. p̃ceptum eius.

Dñs dixit ad me, fi-
lius meus. es tu, ego
hodie genui te.

Postula a me, & da-
bo tibi gentes here-
ditatem tuam, & pos-
sessionem tuam ter-
minos terræ.

Reges eos in virga
ferrea: & tanq̃ vas
figuli confringes e-
os.

Enunc reges intel-
ligite: erudimini qui

iudi-

scorne, and the lorde shal
haue them in derision.

Then he wil speake vn-
to them in his wrath, and
bere them in his sore dis-
pleasure.

I truely am made kyng
of him, ouer Syō his ho-
ly hil, preaching his pre-
cept.

The lorde sayde to me,
thou art my sonne, this
day haue I begotten the.

Aske of me, and I shall
geue the, the Gentiles for
thyne inheritauce, and
the vtter part of þe earth
for thy possession.

Thou shalt rule them
with an yron rodde, and
breake them in peces like
a potters vessel.

And now, ye kynges
vnderstand, be learned ye
that

The psalmes of the passion.

that iudge the yearth.

**Serue the lord in feare,
and reioyce to him with
reuerence.**

**Get discipline, that the
lord be not angry, and ye
perishe fro the right way**

**Whan his anger shalbe
kyndled for a short whyle
blessed are all they that
trust in him.**

iudicatis terram.

**Seruite domino i ti-
more: & exultate ei
cum tremore.**

**Apprehendite disci-
plinam nequando i-
rascatur dñs, & pe-
reatis de via iusta.**

**Cum exarserit i bre-
ui ira eius, beati om-
nes qui confidunt in
eo.**

Psalm. lvi.

**The praier of Christ for him
selfe & for his brethren, against
his persecutours.**

Psalmus. lvi.

**Oratio Christi p se &
fratribus contra per-
secutores suos.**

**Deliver me fro min
enemies o my god,
deliver me fro them that
rise against me.**

**Deliver me fro the wo-
kers of wickednes, saue
me fro the bludshedders.**

For lo, they haue caught

n. ii.

my

**Eripe me de iimi-
cis meis de me
& ab insurgentibus
in me libera me.**

**Eripe me de opanti-
bus iniquitatē: & de vi-
ris sanguinū salua me**

Quia ecce ceperunt

aiam

The psalmes of the passion.

animam meā: irruerunt in me fortes.

Nec iniquitas mea
neque peccatum meum
domine: sine iniquitate
cucurri & direxi.

Exurge & occurre mihi,
& vide: & tu domine
deus virtutum deus israel
Intende ad visitandas
omnes gentes: non
misereris omnibus qui
operantur iniquitatem.

Conuertentur ad vesperam,
& famem patientur
ut canes: & circuibunt
ciuitatem.

Ecce loquuntur in ore
suo, & gladius in labiis
eorum: quoniam
quis audiuit?

Et tu domine derisus
eris eis: & ad nihil
illum deduces omnes
gentes.

my colle, stoute men haue
assaulted me.

There is no iniquite nor
fault in me, O lord, with
out iniquitie haue I rûne
and directed my way.

Arise to succour me and
loke, and thou lord God
of might, God of Israel.

Styre to viset al the gen
tiles, haue mercy of none
that worke iniquitie.

They shalbe conuerted
at euen, & shalbe as hun
gry as dogges, and shall
compasse about the citie.

No, thei wil speake with
their mouth and a swerde
is in their lippes, for who
hath hearde?

And thou Lorde shalte
haue the in derision, and
thou shalt byng all Gen
tiles to naught.

For

My

The psalmes of the passion.

My strength I shall as-
cribe to the, for thou arte
God my defendoure, my
God, his mercy wyll pre-
uent me.

God sheweth me howe
I shuld deale with myne
enemies, kil them not lest
my people might forget.

Scatter them abroad by
thy might and put them
downe O lorde my protec-
tour.

For the synne of their
mouth, & for the wordes
of their lippes, let the be
taken in their pride.

For their blasphemye &
lying, thei shalbe notified
to be destroyed.

In the wrath of destruc-
tion, and they shal not re-
mayne, & they shal know
that God hath rule ouer

n.iii.

Jacob

Fortitudinē meā ad
te custodiā: quia de-
us susceptor meus,
deus meus, mīa eius
preueniet me.

De^o ostēdit mihi sup
īimicos meos: ne oc-
cidas eos, nequando
obliuiscāi poplī sui.

Disperge illos ī vir-
tute tua: & depone
eos, protector meus
domine.

Delictum oris eorū
sermonē labiorū ip-
sorum, & cōprehen-
dātur ī superbia sua.

Et de execratione &
mēdacio annūciabū-
tur ī cōsummatione.

In ira consummatio-
nis & non erunt: &
scient, quia deus do-
minabitur Iacob, &

fniū

The psalmes of the passion.

finium terræ.

Conuertentur ad vesperam, & famē patientur vt canes & circuibunt ciuitatē.

Ipsi dispergentur ad manducādum: si vero non fuerint saturati & murmurabūt.

Ego autem cantabo fortitudinem tuam: & exaltabo manē misericordiam tuam.

Quia factus es susceptor meus & refugium meum in die tribulationis meæ.

A diutor meus, tibi psallā, quia deus susceptor meus es, deus meus misericordia mea.

Jacob and ouer all the coastes of the worlde.

They shalbe conuerted at euen, and shalbe as hungry as dogges & shal compasse aboute the citie.

They scatter abrode for meate, yf they haue not ynoughe, they wyll murmur.

As for me, I wyll syng of thy power, and praise thy mercye betyme in the mornynge.

For thou haste bene my defendour, and refuge, in the day of my trouble.

Unto the O my helper, wyll I syng, for thou O God arte my defendour, my God, my mercy,

The passion.

The passion of our sa-
uour Iesu Christ, writ ten by
saint Iohn.

Passio seruatoris nō
stri Iesu Christi secun-
dum Iōhannem.



JESUS went
furth with his
disciples ouer y
broke Cedron,
where was a garden, in-
to the whiche he entred
with his disciples. Judas
also (which betrayed him)
knew the place, for Iesus
oftentimes resorted thither
with his disciple, Judas
than after that he had re-
ceiued a band of men & mi-
nisters of y high priestes
& pharases, came thither
with lāterns & creshetes,
and weapons. Than Je-
sus knowyng al thynges
that shulde come on him,
went furthe & sayde vnto
them, whō seke ye? They

n.iiii.

answe-



Gressus Ioh. xviii

est Iesus
cū disci-
pulis su-
is trans torrentē Ce-
drō, vbi erat hortus,
in quē introiuit ipse
& discipuli eius. Sci-
ebat autem & Iudas
qui tradebat eum, lo-
cum: quia frequen-
ter Iesus conuenerat
illuc cū discipulis su-
is. Iudas ergo cū ac-
cepisset cohortē, & a
pōtificibus & phari-
seis ministros: venit
illuc cum laternis &
facibus & armis. Ie-
sus itaq; sciēs omnia
quæ vētura erāt sup
eū, processit & dixit
eis: quem Queritis?

Re-

The passion.

Responderunt ei: Iē
sum Nazarenū. Di-
cit eis Iēsus: Ego sū.
Stabat autem & Iu-
das qui tradebat eū,
cū ipsis. Vt ergo dix-
it eis, ego sum: abi-
erunt retrorsum, &
cecidērunt ī terrā. I-
terū ergo īterroga-
uit eos: Quē q̄ritis?
Illi dixerunt, Iēsum
Nazarenū. Respon-
dit Iēsus: dixi vobis
quia ego sum: si ergo
me q̄ritis, sinite hos
abire: Vt implere-
tur sermo quē dixit:
q̄s dedisti mihi, non
perdidi ex eis quē q̄p.
Simō ergo Petr⁹ ha-
bens gladiū, eduxit
eū, & percussit pontifi-
cis seruū, & abscidit
auriculā ei⁹ dexterā.
Erāt autē nomē seruo
Malchus

answered him, Iesus of
Nazareth, Iesus said vn-
to thē, I am he, Judas
also whiche betrayed him
stode with them. But as-
sone as he had sayde vnto
them, I am he, they went
backewardest & fell to the
grounde. And he asked thē
agayne, whom seke ye?
They sayd, Iesus of Na-
zareth, Iesus answered,
I sayde vnto you, I am
he, yf then ye seke me, let
these go their waye, that
the sayng might be fulfil-
led whiche he spake: of
them whiche thou gauest
me, haue I not losse one.
Simō Peter had a sword
and drewe it, and smote
the high priestes seruānt
and cut of his right eare:
The seruātes name was
Malchus.

The passion.

Malchus. Thā sayd Jhesus
unto Peter, put vp thy
swerde into þ sheath, wilt
thou not þ I shal drynke
of the cup whiche my fa-
ther hath geue me? I han
the cōpany & the captaine
of the ministers of the Je-
wes toke Jhesus & bound
him, & led him awaye to
Anna first, for he was fa-
therinlaw unto Caiphas
whiche was þ high priest
the same yeare. Cayphas
was he that gaue counsel
to the Jewes, that it was
expedient þ one mā shuld
dye for the people. And
Symō Peter folowed Je-
sus & another disciple, the
disciple was knowen of
the high priest, & went in
with Jhesus into the palys
of þ high priest, but Peter

n. b.

stode.

Malchus. Dixit ergo
Ihesus Petro: mitte gla-
diū tuū in vaginam.
Calicē quē dedit mi-
hi pater, nō vis ut bibā
illū? Cohors autē &
tribunus & ministri
Iudeorum cōprehen-
derūt Iesum, & liga-
uerunt eum, & addu-
xerunt eum ad Ana-
nam primum: erat e-
nī socer Caiphe, qui
erat pontifex anni il-
lius, erat autem Caia-
phas, qui consiliū de-
derat Iudæis: Quia
expedit vnū homi-
nem mori p populo.
Sequebatur autē Ie-
sum Simon Petrus,
& alius discipul⁹. Di-
scipulus autē ille erat
not⁹ pōnifici & intro-
iuit cū Iesu ī atrium
pontificis: Petrus

autem:

The passion

aũt stabat ad ostium
foras. Exiuit ergo di
scipulus alius, q̄ erat
notus pōtifici, & di
xit ostiariæ, & intro
duxit Petrum. Dicit
rego Petro ancilla o
stiaria: Nunquid &
tu ex discipulis es
hoīs istius? Dicit il
le: Non sum. Stabāt
autem serui & mini
stri ad prunas, quia
frigus erat, & calefa
ciebant se. Erat au
tem & cum eis Pe
trus stans & calefa
ciens se. Pontifex er
go interrogauit lē
sum de discipulis su
is, & de doctrina e
ius. Respondit ei lē
sus: Ego palam lo
cutus sum mundo,
ego semper docui in

MS. B. 1. 1. 1.

nlo

stode at the doore without
Then went out the other
disciple whiche was kno
wen vnto the high priest,
and spake to the damosel
that kept the doore, and
brought in Peter. Then
sayd þe damosel that kept
the doore vnto Peter, art
not thou one of this mā's
disciples to? He denied it,
and sayd, I am not: The
seruañtes & the ministers
stode there, & had made a
fyre of coales for it was
colde, & they warmed the
selues, Peter also stode a
mong the and warmed
him selfe: Then the high
priest asked Jesus of his
disciples & of his doctrine
Jesus answered him, I
spake opely in the worlde
I euer taught in the Si
nagoge

The passion.

nagoge and in the tēple,
whither al þ ieiwes resort
and secret haue I said no-
thyng: Why askest thou
me: Aske thē which hard
me what I said vnto thē.
Behold, thei can tel what
I sayd. Whā he had thus
spoken, one of the mini-
sters whiche stode by,
smote Iesus on the face,
sayng, āswerest thou the
high priest so: Iesus an-
swered him, If I haue
euil spoken, beare witnes
of euil, if I haue wel spo-
ken, whi smitest thou me:
And Annas sēt him bound
vnto Cayphas the high
priest. Symō Peter stode
& warmed him selfe. And
they sayde vnto him, art
not thou one of his disci-
ples too: he denied it, and
sayd,

plō quo omnes Iu-
dæi conueniunt, & ī
occulto locutus sum
nihil. Quid me inter-
rogas? Interroga e-
os qui audierūt quid
locutus sum ipsis, ec-
ce hi sciunt quæ di-
xerim ego. Hæc au-
tem cum dixisset, va-
nus assistens mini-
strorū dedit alapam
lēsu, dicēs: Sic respō-
des pontifici. Respō-
dit Iesus: Si male lo-
cutus sū, testimoniū
phibe de malo: si autē
bene, quid me cedis?
Misit eū Annas liga-
tū ad Chaiphā pōti-
ficē. Erat autē Simon
Petrus stās & calefa-
ciens se. Dixerunt er-
go ei: Nūquid & tu
ex discipulis eius es?
Negauit ille, & di-
xit.

xix: non sum. Dicit ei
vnus ex seruis pōti-
ficis, cognatus eius,
cui⁹ abscidit Petrus
auriculam. Nonne
ego te vidi in horto
cum illo? Iterum er-
go negauit Petrus,
& statim gallus cā-
tauit. Adducūt ergo
Iēsum à Caipha in
prætorium. Erat au-
tem manē, & ipsi nō
introiērunt in præto-
riū, vt non contami-
narentur: sed vt mā-
ducarēt pascha. Exi-
uit ergo Pilatus ad
eos foras, & dixit,
Quā accusationē af-
fertis aduersus ho-
minē hunc? Respon-
derunt, & dixerunt
ei: Si non esset hic
malefactor, non tibi
tradidissimus eum.

Dixit

The passion.

sayd, I am not. One of
the seruantes of the high
priest his cosen whose ear
Peter smote of sayd vnto
him, Dyd not I se the in
the garden with him? Pe-
ter denied it againe, & im-
mediatly the cocke crewe
Then led they Iesus frō
Cayphas into the hal of
iudgement, it was in the
mornynge, & they them sel-
fes went not into þ iudge-
ment hal, lest they shulde
be defiled, but that they
might eate the Paschal
lambe, Pylat then went
out vnto them and sayd:
What accusatiō bring you
against this man. They
answered and sayd vnto
him, if he were not an euil
doer, we wolde not haue
deliuered him vnto the.

Then

The passion.

Then sayde Pylat vnto
the, Take ye him, & iudge
him after your owne law.
Then the iewes said vn-
to him. It is not lawfull
for vs to put any man to
death, that the wordes of
Jesus might be fulfilled,
whiche he spake, signifi-
yng what death he shulde
dye. Then Pylat entred
into the iudgement hal a-
gaine, and called Jesus, &
sayde vnto him, art thou
the kyng of Iewes? Je-
sus answered, saiest thou
that of thy selfe, or dyd o-
ther tel it the of me? Pylat
answered: Am I a Iewe?
Thyne owne nation and
high priestes haue deliue-
red y vnto me, what hast
thou done? Jesus answe-
red: my kyngdome is not
of

Dixit ergo eis Pila-
tus. Accipite eū vos,
& secundum legem
vestram iudicate eū.
Dixerunt ergo ei lu-
dæi. Nobis nō licet
īterficere quēcūq;. Vt
sermo lēsu impleret
quē dixit, significās
qua morte esset mo-
riturus. Introiuit er-
go iterum ī prētoriū
Pilat⁹, & vocauit lē-
sum, & dixit ei. Tu
es rex iudeorū? Re-
spōdit lēsus: A tē me-
tipso hoc dicis, an a-
lii tibi dixerunt de
me? Respondit Pi-
latus: Nunquid ego
iudæus sum? Gens
tua & pontifices tra-
diderunt te mihi.
Quid fecisti? Re-
spōdit lēsus: Re-
gnū meū nō est
de

The passion.

de hoc mundo : si ex
hoc mundo esset re-
gnū meum, ministri
mei utiq; decertarēt
vt nō traderer iude-
is: nunc autē regnum
meū nō est hinc. Di-
xit itaq; ei pilat⁹: Er-
go rex es tu? Respō-
dit Iēsus. Tu dicis q̄a
rex sum ego. Ego in
hoc nat⁹ sū, & ad hoc
veni ī mūdū, vt testi-
moniū perhibeā ve-
ritati. Oīs q̄ est ex ve-
ritate, audit vocem
meam. Dicit ei Pila-
tus: Quid est veritas?
Et cum hoc dix-
isset, iterum exiuit
ad iudeos, & dixit
eis: Ego nullam in-
uenio in eo causam.
Est autem consue-
tudo vobis vt vnū

scha.

of this worlde, if my kyng-
dome were of this worlde
then wolde my ministers
surely fight, that I shuld
not be deliuered to the ie-
wes, but now is my kyng-
dome not frō hence. Pilat
sayd vnto him, art thou a
kyng than? Iesus answe-
red, Thou sayest that I
am a kyng, for this cause
was I borne, and for this
cause came I into þ world
that I shulde beare wit-
nes vnto the trueth. And
all that are of the trueth,
heare my voice. Pilat said
vnto him, what is truth?
And when he had sayde
that, he went out againe
vnto the Iewes, & sayde
vnto thē I fynd in him
no cause at all, ye haue a
custome that I shulde de-
liuer

The passion.

liuer you one lose at Ca-
ster. Wil ye that I lose vn
to you the kyng of iewes?
Thā cried thei all againe
saiyng, not him, but Bar-
rabas: That Barrabas
was a robber. Than Py-
lat toke Iesus and scour-
ged him. And the soul-
diers wound a croune of
thornes and put it on his
head, and dyd on him a
purple garment, and said
Hail kyng of the iewes,
and thei smote him on the
face. Pylat went furthe
again, & said vnto them,
Beholde I bryng him
furth againe to you, that
ye may knowe ꝑ I fynde
no faute in him. Than
came Iesus furthe, wea-
ryng a croune of thorne,
& a roobe of purple: And

Pylat

scha. Vultis ergo di-
mittā vobis regē lu-
deorū. Clamauerūt
rursum oēs, dicētes:
Non hunc, sed Bar-
rabā. Erat autē Barra-
bas latro. Tunc ergo
apprehēdit Pilatus
Iēsu, & flagellauit eū.
Et milites plectētes
coronā de spinis im-
posuerūt capiti eius:
& veste purpurea cir-
cūdederunt eū, & di-
cebāt: Aue rex Iude-
orum. Et dabant ei
alapas. Exiuit iterū
Pilatus, & dicit eis
Ecce adduco vobis
eum foras, vt cogno-
scatis quia in eo nul-
lam inuenio causam.
Exiuit ergo Iēsus fo-
ras, portans coro-
nam spineam, & pur-
pureū vestimētū. Et

Pilatus

Pilatus dicit eis: Ecce homo. Cum ergo vidissent eum pontifices & ministri, clamabant dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, & crucifigite. Ego enim non inuenio in eo causam. Responderunt ei iudei: Nos legem habemus, & secundum legem debet mori, quia filium dei se fecit. Cum ergo audisset Pilatus hunc sermonem, magis timuit, & ingressus est pretorium iterum, & dicit ad Iesum: Unde es tu? Iesus autem respondit non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris. Nescis quia potestatem habeo crucifigere

The passion.

Pylat sayd vnto them, be holde the man. Whan the high priestes & ministers sawe him they cried sayyng, Crucifie him, crucify him. Pylat said vnto the: Take ye him and crucify him for I find no cause in him. The iewes answered him, we haue a law, & by the lawe he ought to dye, because he made himselfe the sonne of God: Whan Pylat hearde that sayyng, he was the more afrayd, and went againe into the iudgement hal, & sayd vnto Iesus, whence art thou? But Ies^{us} gaue him no answer. Thā said Pylat vnto him. Speakest thou not vnto me? knowest thou not that I haue

The passion.

Haue power to crucify the
and haue power to deli-
uer the: Jesus answered.
Thou couldest haue no
power at al against me ex-
cept it were geuen the fro
aboue. Therefore, he that
deliuered me vnto þ hath
the more sinne. And from
thence furth sought Pylat
meanes to deliuer him,
but the Jewes cried, sai-
yng: If thou let him go,
thou art not Cæsars frēd
fo: Whosoever makethe
him selfe a kyng, is agaiſt
Cæsar. Whā Pylat heard
that sayyng, he brought
Jesus furth & late doune
to geue sētence, in a place
called the Pavement, but
in the hebreue Gabbatha
It was Pasch eue, about
the sixt hour. And he said

O. i. vnto

cifigere te, & pote-
statem habeo dimit-
tere te: Respondit Iē-
sus: Nō haberes po-
testatē aduersus me
vllam, nisi tibi darū
esset desuper. Pro-
pterea qui me tradi-
dit tibi, maius pecca-
tum habet. Et exindē
querēbat Pilatus di-
mittere eū, Iudēi au-
tem clamabant dicē-
tes: Si hunc dimittis
non es amicus Cæsa-
ris: omnis enim qui
se regem facit, con-
tradicit Cæsari. Pi-
latus autem cum au-
disset hos sermones,
adduxit foras Iēsum
& sedit p̄ tribunali
i loco qui dīr Lithos-
trotos, hebraicē autē
Gabatha. Erat autē
parascue pasche, ho-

ra

The passion

sa q̄si sexta, & dicit
Iudeis: Ecce rex v̄r: Il
li aut̄ clamabāt: tolle
tolle, crucifige eum.
Dicite is Pilatus: Re
gem vestrum cruci
figā. Responderunt
pontifices: Non ha
bemus regē nisi Ce
sarē. Tūc ergo tradi
dit eis illū, vt cruci
figerēt. Susceperunt
aut̄ Iēsum, & eduxe
rūt eū. Et baiulans si
bi crucē, exiuit in eū
qui d̄r Caluarie locū
hebraicē aut̄ Golgo
tha, vbi crucifixerūt
eū, & cū eo alios du
os hīc & hīc, mediū
aut̄ Iēsu. Scripsit aut̄
& titulum Pilatus:
& posuit sup̄ crucē.
Erat autem scriptū:
Iēsus Nazaren⁹ rex
Iudeorum. Hunc er

unto the Jewes. Behold
your king: but thei cried a
wai with him, a wai with
him. Pilat said vnto the.
Shal I crucify your king?
The high p̄estres answe
red, we haue no kyng but
Ceasar. Than deliuered
he him vnto the to be cru
cified. And they toke Je
sus & led him awaye, & he
bare his crosse, and went
furth to a place called the
place of dead mens scul
les (whiche is named in
hebreue golgatha) wher
they crucified him. And
with him, ii. other, on ei
ther side one, & Iesus in
the middes. Pilat wrote
a title, & put it on y^e crosse.
The writyng was Iesus
of Nazareth kyng of the
Jewes. This title redde

many

The passion.

many of y^e Jewes, for the place where Iesus was crucified, was nigh to the ctye. And it was wyttē in hebreue, Greke, & Latine. Than sayd the high priestes of the Jewes to Pylat, write not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pylat answered: what I haue witten, that haue I wytten. Than the souldiers, when they had crucified Iesus, toke his garment and made iiii. partes, to euery souldier apart, & also his coat. The coate was without seame, wroughte vpon throughout. And the said one to another, let vs not deuide it, but cast lottes, who shal haue it. That

o.ii.

the

go titulum multi Iudeorū legerunt, quia prope ciuitatem erat locus, vbi crucifixus erat Iesus. Et erat scriptum græcè, latine, & hebraicè. Dicebāt ergo Pilato pontifices Iudeorum: noli scribere, rex Iudeorum: sed quia ipse dixit rex sū Iudeorū. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cū crucifixissent eum, accipiunt vestimēta eius & fecerunt quatuor partes, vnicuiq; militi partem & tunicā: Erat aut tunicā icōsutilis, desup cōtextata p totū. Dixerūt ergo ad inuicē: Non scidam⁹ eā, sed sortiamur de illa cuius sit.

Vt.

The passion.

Vt scriptura imple-
retur dicens: partiti
sunt vestimenta mea
sibi, & super vestem
meam miserunt for-
tem. Et milites qui-
dē hęc fecerunt. Sta-
bant autē iuxta cru-
cem Iēsu mater eius,
& soror matris eius
maria vxor Cloephę
& Maria Magdele-
ne. Cū vidisset ergo
Iēsus matrem, & di-
scipulum stantē quē
diligebat dicit ma-
tri sue: Mulier ecce
filius tuus: Deinde
dicit discipulo: Ecce
mater tua. Et ex illa
hora accepit eam di-
scipulus in suā. Po-
steā sciens Iēsus qui-
a omnia consumma-
ta sunt, vt consum-
maretur scriptura,

dicit;

the scripture might be ful-
filled, whiche sayeth: thei
parted my taiment amōg
thē, and on my coate dyd
they cast lottes. And the
souldiers did this in deed
¶ There stode by þ crosse
of Iesus, his mother and
his mothers suster, Mari
the wife of Cleophas and
Mari Magdalene. When
Iesus sawe his mother
and the disciple stādyng,
whom he loued, he sayd
vnto his mother. Woman
behold thy sonne. Then
sayd he to the disciple: be-
holde thy mother: and frō
that houre þ disciple toke
her for his owne. After
that when Iesus percei-
ued that al thinges were
perfourmed: that þ scrip-
ture might be fulfilled: he
say

The passion.

said I thirst. There stode
a vessel ful of vineger by,
Than they filled a spōge
with vineger, & woude it
about with ylope & put it
to his mouth. Asone as
Jesus had receiued of the
vineger, he sayd, It is fi-
nished, & bowed his head
& gaue vp the gost. The
Jewes then because it
was the Sabboth euen,
that y^e bodiesshuld not re-
mayne vpon the crosse on
the Sabboth day (for that
sabboth daye was an high
day) besought Pilat that
their legges might be bro-
ken, and that they might
be taken doune. Than
came the souldiers and
broke the legges of the
first, and of the other whi-
che was crucified with

dixit: Sitio. Vas au-
tem erat positum ac-
ceto plenum. Illi au-
tem spongiam ple-
nam aceto, hyssopo
circumponentes ob-
tulerunt ori eius. Cū
ergo accepisset Iē-
sus acetum, dixit. Cō-
summum est. Et in-
clinato capite tradi-
dit spiritum. Iudæi
ergo (quoniam para-
sceue erat) vt non re-
manerēt ī cruce cor-
pora sabbato, (erat
enim magnus dies il-
le sabbati) rogaue-
runt pilatū, vt frāge-
rentur eorum cru-
ra, & tollerentur.

Venerūt ergo milia-
tes, & primi quidem
fregerunt crura, &
alterius qui cruci-
fixus est cum eo. Ad

o.iii.

Jesus

Iēsum

The passion.

Ad Iesum autē cum
venisset, & viderūt
eum iā mortuū non
fregerūt eius crura,
sed vn⁹ militū lācea
latus ei⁹ apuit, & cō-
tinuo exiuit sanguis
& aqua: Et qui vidit,
testimoniū perhibu-
it, & verum est testi-
monium eius. Et ille
scit q̄a vera dicit, vt
& vos credatis. Fa-
cta sunt enim hec, vt
Scriptura impleret:
Os non comminue-
tis ex eo. Et iterū ali-
a scriptura dicit: Vi-
debunt in quē tran-
sixerunt. Post hæc
autem rogauit Pila-
tum Ioseph ab Aro-
mathoea (eo quod es-
set discipulus Iesu,
occlus aut propter
metum Iudeorū) vt

tolle

Iesus, But when they
came to Iesus, and sawe
thathe was dead already
thei brake not his legges:
but one of the souldiers
with a speare thrust him
into the side, & furthwith
came there out blud & wa-
ter, & he that sawe it bare
recorde, & his recorde is
true, & he knoweth that
he sayeth trueth, that ye
might beleue also, for
these thynges were done
that ꝑ scripture shulde be
fulfilled, ye shal not break
a bone of him. And again
another scripture sayeth.
They shall se him, whom
they haue p̄led. After Jo-
seph of Aromathia (whi-
che was a disciple of Je-
sus: but secretly for feare
of the Jewes) besought

Pylat

The passion.

Pilat, that he might take
doun the body of Iesus
And Pilat gaue him ly-
cence: And there came al-
so Nicodemus whiche at
the begynnyng came to Je-
sus by night, & brought
of myrrhe, & Aloes min-
gled together aboute an
℥. ponde weight. Tha-
toke they þ body of Iesu
& woude it in linē clothes
with the odours as þ ma-
ner of þ Jewes is to bury
And in þ place where Je-
sus was crucified, was a
garden, & in the garden a
newe sepulchre, wherein
was neuer man layde.
There layde they Iesus
because of þ Jewes Sab-
both euen, for the Sepul-
chre was nigh at hand.

O.iii.

Prayers

tolleret corpus Iesu.
Et permisit Pilatus.
Venit autem & Ni-
codemus qui vene-
rat ad Iesum nocte
primum, ferens mi-
xturam myrrhe & a-
loes quasi libras ce-
rum. Acceperunt au-
tem corpus Iesu &
ligauerunt illud lin-
theis cum aromati-
bus, sicut mos est lu-
deis sepelire. Erat au-
tem in loco vbi cru-
cifixus est. Hortus,
& in horto monu-
mentum nouum in
quo non dum quisq;
positus erat. Ibi er-
go propter parasce-
uen Iudeorum, quia
iuxta erat monumē-
tum, posuerunt eū.


Preca

Prayers of the passion.

**Precationes de passi-
one seruatoris nři Chři.**

**Bēdictus sit p̄r & filius
& spiritus sanctus.**

**Laudem⁹ & extollam⁹
eū ad omnē ętēnitatē.**

I.  **Onipotens**
deus, & cœ-
lestis p̄r, mīa
& bonitas tua im-
mēsa atq; īfinita est.
Nulla n̄ra dignitas,
sed misericordia tua
commouit te, vt fili-
um tuum vnigenitū
& ęternum ad nos-
trā naturam susci-
piendā, in mundum
demitteres, vti (quē
admodum cōstitutū
abs te & per oīum p̄-
phetarum tuorum
ora quā ab initio mū-
di fuerant, p̄dictum
est,) sacramētum ī ea
redēptiōis & salutis
n̄rę

**Prayers of the passion
of our sauour Chřist.**

**Blessed be the father, and the
sonne, and the holy gost.**

**Let vs praisse him & exalt him
worlde without ende.**



Almightye God,
our heauenly fa-
ther, thy mercy &
goodnes is infinit & with-
out measure. It is thy
mercy, & no goodnes that
was in vs whiche moued
the to send into the world
thine onely begotten eter-
nal sonne to take our na-
ture vpon him, and therein
to worke the mystery of
our redēption and salua-
tion, accordyng as thou
haddest appointed, and
haddest spoken before by
the mouthes of al thy pro-
phetes, whiche were frō
the

Prayers of the passion.

the beginnyng. And it was thy blessed will, thy mercy & goodnes towar- des vs, that thy heauēly sōne did suffre persecutiō, trouble, and aduersitie, be- traied of his owne frēd & disciple Judas, was tray- trouly takē and caried a- way, to be falsly accused, and vniustly condemned, to be cruelly bet & scour- ged. And finally, with most scornfull rebukes, to be put to most paineful and shameful death that coulde be deuised.

All this O heauēly fa- ther was done through thy mercy and blessed wil for our sakes not onely to answere & satisfie thy iust wrath and angre whiche we had deserued both for

the

nre efficeret. Mīa tuā & bonitate, scētā tua erga nos voluntate effectum est, vt coele- stis filius tuus multas grūnas, graues cala- mitates & diras mise- rias sustineret, ab a- mico & discipulo Iu- da pderet, pditoris ī modū caperet, ab- duceret, falso accusa- ret, iuste cōdenaret crudelit̃ yberaret & flagellaret, conuitiis deniq; cōtumeliosissi- mis iactat⁹, morte oī- um acerbissima atq; ignōiniosissima affi- ceret. Hęc tu nra cau- sa p̃ coelestis effeci- sti mīa ac sacrosctā volūtate tua īduct⁹, nō modo ad iustam iram īdignationēq; tuā placandā, quā tu

prig

Prayers of the passion:

primorū parētū of-
fēsa cōmeriti sumus
tūm scōrū mādato-
rū tuorum p̄uaricati-
one q̄tidie cōmere-
mur, sed etiam, vt in
grām tecū fauorēq̄
redeamus, vt donis
tuis coelestibus im-
buamur, vt oēs vitæ
n̄re dies tibi ī sc̄ita-
te & iustitia seruiā-
m⁹. Vt gratuito de-
niq̄ passiōis charis-
simi filii tui b̄n̄ficio,
& sc̄tissimi sāguinis
p̄cio, participes fia-
mus ī finē & ī expli-
cabilis gl̄e tue beati-
tudinēq̄ coelestis.
Itaq̄ p̄camur abs te
p̄r coelestis, effunde
super nos sp̄m̄ san-
ctum tuū, guberna
corda n̄ra, vt clare vi-
deamus, & cōstāter
fidāmus

the offences of oure fyrst
parentes, and yet dayly
do deserue by transgres-
syng thy holy cōmaunde-
mētes, but also to restore
vs againe vnto thy grace
and fauoure, to indue vs
with thi heauenly giftes,
that we might serue the
in holynes and righteous-
nes all ȳ daies of our life.
And finally to make vs
by the free benefite of thy
derely beloued sōnes pas-
syon, and the prce of his
most p̄sious blud, par-
teners with him of thy in-
finite & vnspeakable glo-
ry & blisse in heauē. Where-
fore, O heauēly father we
beseeche the powre vpo vs
thyne holy spirit, & make
vs in our heartes clearely
to se, & most stedfastly to
beleue

Prayers of the passion.

belene this thyne infinite
gracious goodnes shew-
ed and geuen vnto vs by
thyne owne sonne oure
sauoure Jesus Christ: &
with this belefe, make vs
to put oure cōfidence and
hope of saluation in him,
Whom thou hast appoin-
ted to be oure onely rede-
mer & sauour. Make vs
alway to rendre vnto the
most hūble & heartye thā-
kes for thyne incōprehen-
sible mercy and goodnes
towardses vs. Finally,
make vs to professe the
death of thy dearely belo-
ued sōne, in renouūng &
forsakyng all sinne, & we
may plainely appeare to
rise with him in newnes
of life, in righteousnes, in
nocency, & al true holines

and

fidamus huic tue af-
fluēti bonitati p filiū
tuū seruatorē nrmle
sū Christū datē & de-
mōstrate, hacq; fidu-
cia effice vt omnē fi-
dutiā spēq; salutis in
illo ponam⁹, quē tu
vnicū redēptorē ser-
uatorēq; nostrum ef-
se voluisti. Effice, vt
pro tua incōprehēsa
erga nos bonitate &
mīa, humillimas &
maximē volūtarias,
meritas tibi debitas,
sq; grās agam⁹, effice
deniq; sic nos mortē
charissimi filii tui in
repudiādo, ppulsan-
doq; peccato pferi,
vt liqdo pateat nos
cū illo ī nouitate vi-
tæ, iustitia, īnocētia
& vera sanctitate re-
surgere, vt post hūc

vitaē

Prayers of thy passion

vite cursum cum illo in
sepiena gloria regnare
possim. Exaudi nos
pater celestis per Chri-
stum dominum nostrum Amen

II. **O**mnipotens deus
& celestis pater,
immensam bonitatem
tuam precamur, ut quem
admodum unigenitum
& charissimum filium
tuum servatorem nostrum Iesum
Christum per sanctam
voluntatem suam mortem
obit voluntarie, &
acerbissimam pro nostra
redemptione & sa-
lute passionem, idcirco
providentia sua & certa
prenotione excepit,
sic nos quancumque tibi
visum fuerit crucem no-
stram aut gravamen aliquod
in humeros nostros iniu-
cere, voluntarie eam ac-
patienter proferamus.

ad

& after this life to reigne
with him in everlastyng
glory. heare vs our heave-
ly father, for oure Lorde
Iesu Chrestes sake. Amen.

Almighty god our
heavenly father we
beseeche thy gracious good-
nes, that likewise as thy
only begotten and deare-
ly beloved sone oure savi-
our Iesus Christ accor-
ding to his blessed wil suf-
fered willyngly deathe &
bitter passion for oure re-
demption and saluation,
hauyng therof foresight
and certen knolage: So
in like maner, whensoe-
uer it shalbe thy pleasure
to lay like crosse & affli-
ction vpon oure backes,
that we may also willyng-
ly and patiently beare it,

to

Prayers of the passion:

to þ true trial of our faith
against the latter daye, &
to the everlastyng glory.
Hearc vs our heauēly fa-
ther, for our lorde Iesus
Christes sake. Amen.

O Iesu Christ, which
in thy laste supper
with thyne Apostles did-
dest cōsecrate thy blessed
body and blud vnder the
fourme of bread & wyne;
Graūt vs we beseeche the
euer stedfastly to beleue &
kyndly to acknowledge
thi infinite and almighty
power, thy incōprehensi-
ble loue towarde vs, &
that we may alway wor-
thely receiue þ same bles-
sed sacrament accordyng
to thy holy ordinaunce,
that therby we may ob-
taine increase of all godly

nes

ad certū fidel nre in
extremū diē piculū
faciēdū, & ad sēpit-
nā glām tuā. Exaudi
nos pī coelestis. Per
Chrm dñm nrm Am

Seruator & redē III.

Sptor nī Iesu Chri-
ste qui ī extrema coe-
na cū discipulis tuis
sacrosāctū corp^o tuū
& sāguinē sub spe-
cie panis & vini cōse-
crauisti: cōcede q̄su-
mus, vt cōstantē cre-
damus, & benignē a-
gnoscamus īfinitā &
interminatā potētā
tuā, & nūq̄ cōprehē-
sū satis tuū erga nos
amorē, vt dignē sēp
hoc sc̄tissimū myste-
riū, quēadmodū abs-
te diuinū īstitutum
est recipiamus, vt ex
eo oīs pietatis īcre-
mentum

Prayers of the passion.

In unitate spūs tecum
capite nro obtrina-
mus, & p te spiritūq
tuum oīū meū tuorū
societate q spūale mi-
sticiūq corpus tuum
habentur, & spūales
Christianiq fratres
nri existunt. Exaudi
nos seruator Chre p
pter nomē tuū. Amē

Omnipotēs de-
& pat ccelestis,
qui Petrum Apосто-
lum de suis viribus
sefe efferētē misera-
biliē cadere pass⁹ es,
nō modo ī magistro
Christo prę formi-
dine cuiusdā ancille
denegādo, sed etiam
peierādo, & seipsum
deuouendo, si vnq
chm cognorit: cōce-
de qsum⁹ misericors
pat, vt nunq de nris

fratribus

viribus

nes in vnite of spilt, with
the our head, & by the and
thi spirit with al the com-
pany of thē that be true-
ly thyne, whiche be thy
spiritual and mystical bo-
dy, & our spirituall & chri-
sten brethene. Heare vs
our sauour Christ for thy
name sake. Amen.

A Almighty god our
heavenly father
whiche sufferedest Peter
the Apostle, presumyng
of his owne power mise-
rably to fall, not onely in
the denyal of his mayster
Christ for feare of an hād
mayde, but also in forsw-
ryng, and cursyng of him-
selfe, if euer he knew him:
Graūt vs we beseeche the
merciful father, p we ne-
uer presume of our owne
myght

Prayers of the passion.

might & power, but beyng
in oure owne heartes hu-
ble & lowly, knowledging
oure owne infirmitie, frail-
tye & weakenes, may euer
in al our assayes, receiue
at thi mighty hād, strength
and cōfort to the accepta-
ble perfourmaunce of thy
holy & blessed wyll. heare
vs oure heauenly father,
for our lorde Iesus Chri-
stes sake. Amen.

Oure blessed saviour
Iesu Christ, whiche
in that great heauines of
thy solle, and intollerable
anguishe, whiche thou su-
steinedst before thy passi-
on: diddest fal doune vpon
thy face in prayer vnto thi
heauenly father, geue vs
grace & the ayd of thi holi
spirit, that we likewise in

our

viribus aut robore
nos veditem^{us} sed cor-
dib^{us} humilib^{us} ac de-
missis, nram infirmi-
tatē, fragilitatē, imbe-
cillitatēq^{ue} agnoscam^{us}
& oībus ī reb^{us} gerē-
dis de potenti manu
tua, firmitatē & ro-
bur accipiamus, ad
gratā acceptāq^{ue} ex-
pletionē diuine bea-
titudinis voluntatis tue.

Exaudi nos p^{ro} coele-
stis p^{ro} Chrm dñm nrm

Benedicte serua-
tor Iesu Chre, q^{ui}
in grauissimo animi
tui moerore & intole-
rabili agore, quē an-
te passionē tuā exce-
pisti, piecta ī terrā fa-
cie ad coelestē p^{ro}em
p^{ro}catiōes adhibebas,
danobis grām & scā
spūs p^{ro}sidium, vt nos si-
al militer in omnibus

signets of the passion.

in perturbationibus
& mundi huius tumultibus, humili assidue
acque precatione ad presidium consolationis
coelestis patris commenda-
mur. Exaudi nos Chri-
ste propter nomen tuum. A

VI. **O**mnipotēs deus
 eterne p̄r, me-
 moria tenemus, dum
 cōdemnaretur cha-
 rissimus tuus filius,
 innocens agnus, ser-
 uator Iēsus Christus
 iudicē sedisse p̄ tri-
 bunali, testes citatos
 Chēm adductū ī iu-
 diciū, & cōdēnatum,
 ut quācūq; nobis cer-
 tissimū sit veritatē ī
 bi cōculcatā esse, ī
 iusticiā dñari, ī nocē-
 tiā ciectā. Itaq; dñe
 & p̄ benignissime,
 primoribus nostris

WILLIAMSON & SONS

all helmes of mynde and
troubles of this worde,
rune euermore by most hu-
ble & instant praier vnto
the ayde and comfozte of
our heauēly father. Heare
vs our sauour Christ, for
thy name sake. Amen.

A mightye God e-
ternall father, we
do remēbr, that in the cō
demnation of thine o'one
dearely beloued sōne, that
most innocent lambe our
saviour Iesus Christ, the
iudge dyd syt, witnesses
were brought, Christ was
presēted and cōdemned, &
al trueth there was trode
vnder foote, all vnrighte-
ousnes did reigne, & inno-
cency cōdemned. O most
gracions lord and father,
graunt vnto our heades
and

Prayers.

and rulers, that thei may
euer in all their iudgemē-
tes iudge accordyng to
true iustice & equitie with-
out corruption, partiali-
tie and wicked dissimula-
tion, to the oppression of
wickednes, & to the main-
tenaūce of thi euerlasting
trueth, iustice, honoꝝ and
glory. heare vs oure hea-
uenly father, for our loꝝde
Jesus Christes sake. **Añ**

A prayer in the moꝝnyng.

O Loꝝde God al-
mighty, to who
& before whom
all thinges are
manifest and
plaine, whiche sufferest
not a sparowe to light on
the ground without thy
prouidence, and whiche
p.i. in

& magistratibus cō-
cede, vt ī oībus iudiciis
ex equo & bono īcorruptē
iudicium sine iniquitate & dis-
simulatione faciant. Ex q̄
fiet vt oēs prauitates
opprimātur, sēpiterna
veritas, honor & gloria
tua amplificentur. Exaudi
nos coelestis pater p̄
Christum dominum nostrum.
Amen.

Precatio in aurora,

O mine
deus oī-
potens,
cui om-
nia exposita manife-
stāq̄ sunt, qui ne pas-
serem quidē sine tua
prouidentia in terrā
cadere pmittis, quicūq̄
supe-

Prayers.

superioribus etatibus
maiores nostros sancto
tuo spiritu dirigebas,
Abraham, Isaac, Iacob
in semitis vestris tuis, &
cum iunior Tobias
appararet iter alienas
in terras, ducem
viae sanctum illi angelum
preparasti, concede
hodierno die hoc
mihi misero peccatori
(quod verbo tuo excitas
ad te inuocandum si
quod tempore aerumae
incidat) ut spiritum
tuum sanctum habeam
ducem viae itinerisque
diurni, ut ad diuinam
voluntatem mentemque
tuam, proximi salutem,
& gloriam nominis
tui ambulem, qui uiuis
& regnas ad eternitatem.
Amen.

Preca

in tymes past by thy holy
spirit diddest guide oure
forefathers, Abraham, Isaac
and Jacob in thy pathes
and waies, & against
the goyng of yong Toby
into a straunge countrie
dyddest provide thy holy
Angel and messenger to be
his guyde: graunt me this
day most wretched sinner
(whom by thy word thou
doest encourage to call vpon
the in al tymes of nedes
and necessities) that I
may haue thy holy spirit
to directe my pathes &
waies this daye, that I
may walke accordyng vnto
thy godly wyll & pleasure,
profite of my neighbour,
& glory of thi name:
Which liuest and reignest
worlde without end. **Amen.**

A praier

Prayers.

A prayer at your
baptizing.

O LORD Jesu
Christ, whiche
art so veri bright
sunne of this world
euer rising, neuer falling,
whiche with thy holsome
loke engedrest, preservest,
nouryhest, and makest ioy
ful all thinges that are in
heaven and in yearth.

Shyne favourably I be-
seche the vnto my spirit,
that the night of sinnes &
mystes of errors dryuen
away by thy inward
light, I may walke al my
life without stomblyng &
offence, comely as in the
day tyme, beyng pure fro
the workes of darkenes.

Grant this o lord, which

p.ii. Inuest

**Precatio cum
surgis.**

DOMINE
Iesu Chri-
ste, qui es
clarus mu-

di sol, semper oriens
nunquam occidens, qui
salubri aspectu tuo
procreas, conseruas,
nutris, exhilaras cœ-
lestia terrestriaque om-
nia, benigne illustra
precor spiritum me-
um, ut nocte pecca-
torum, & caligine er-
rorum, interno lu-
mine tuo depulsis,
omne tempus vitæ
sine offensione, & tri-
tubatione, ut in die
decor ambulem, so-
lutus ab omnibus ope-
ribus tenebrarum.

Cōcede hoc dñe qui
vivis

viuis & regnas cum
patre & spiritu sc̄to
ad eternitatem. Amē

Precatio antequā
peras lectam.



Domine
qui es v
rus de⁹
ver⁹, be
nignus,

& misericors, q̄ pre
cepisti diligentibus
nomen tuum, omnē
curam & timorem
abiicere, & in te cō
ficere, qui misericor
diter p̄misisti, te fu
turū ab inimicis p̄
tectorē, in periculis
refugiū, ī die guber
natorē, ī tenebris lu
mē, noctu vigilē &
p̄petuū excubātē, vt
fideles cōseruētur: p̄
cor abs te p̄ largam
atq̄ exhaustā boni
tatem

Praiers.

liuest and reiggest with
the father & the holy gost
worlde without end. Amē

A praier before ye go to bed.



Lord, whiche
art onely God,
true gracious,
and mercyfull,

Whiche cōmaūdest them,
that loue thi name, to cast
feare and care frō them, &
to cast it on þ, promisyng
most mercifully thy selfe
to be their protectour frō
their enemies, their refu
ge in daūger, their gouer
ner in the day, their light
in darkenes, & their wat
chman on the night also
neuer to slepe, but to wat
che cōtinually for the pre
seruyng of thy faithful: I
beseeche the of thy bounti
ful

Prayers.

ful goodnes (O lord) to
forgeue me wheri I haue
offended the this day, and
to receiue me vnder thy
protectiō this night, that
I maye rest in quietnes
bothe of body and soule.

Graunt myne eyes slepe,
but let myne heart watch
perpetualli vnto the, that
the weakenes of the fleshe
cause me not to offend the
lord: let me at all tymes
feele thi goodnes toward
me, that I be at all times
styre to praise the, late &
earely, and at midde day
thi praise be in my mouth
and at middennight. Lord
instructe me in thy iudge-
mentes, that al the course
of my life beyng led in ho-
lynes and puritie, I may
be inducte at last into the

p.iii.

euerla-

tatem tuam dñe, vt
quicquid in te hodie
admiserim mihi cō-
dones, & in tutelam
tuam hac nocte reci-
pias: vt in corporis
animiq; tranquilli-
tate requiescā. Oculi
mei indormiant, cor
vero ad te assidue vi-
gilet, vt ne carnis im-
becillitas ad offen-
dēdū dñm impellat,
tuā erga me bonita-
tē perpetuo sentiam,
vt omni tempore ad
laudationē tui exci-
ter, vespere & mane,
meridie & media no-
cte laus tua in ore
meo sit. Instrue me
in iudiciis tuis do-
mine, vt omni vitæ
meæ cursu in sancti-
tate & puritate trās-
misso, ad extremum

in

Prayers.

Ieterna requie indu-
car, quā mīa tua p-
misisti obediētibz
verbo tuo dñe. Cui
sit honor, laus, & glo-
ria ad omnem æter-
nitatem. Amen.

Precario p fiducia i deū

Initiū ruinae
hominis, sibi
fidere: initiū
reparationis, sibi dis-
fidere deo confisum.
Optime ac sapien-
tissime dux, qui ve-
ra ac bona fide cre-
dētes semetipsos ti-
bi, rectissimo cōpē-
dio deducis ad im-
mortālē beatitudinē
fac, vt quēadmodū
re ipsa cecī sum⁹ atq;
inualidissimi, ita &
esse nos putemus:
ne hoc nobis suma-

mus

everlastyng rest, whiche
thou hast promised by thy
mercy to them that obey
thy worde (O Lorde) to
whom be honoz, praise &
glory for ever. Amen.

A praier for trust in God.

The beginnyng of
the fall of manne
was trust in hym
selfe. The beginnyng of
the restoryng of mā, was
distrust in hun self & trust
in God. O most gracious
& most wise guyde our sa-
viour Christ, which doest
leade them the right way
to immortall blessednes,
whiche truely and unfay-
nedly trustyng in the, cō-
mit thē selfe to the. Graū-
ts y like as we be blynde
and feble in deede, so we
may

Prayers.

may take & repute oursel-
fes, & we presume not as
of oure selves to se to oure
selves, but so farre to se,
that alway we may haue
the before oure eyes to fo-
low the, beyng our guide,
to be redy at thy cal most
obediently, and to comyt
oure selves wholly vnto
the: that thou whiche one-
ly knowest the way, maist
lead vs the same way vn-
to oure heauenly desires.
To the with the father &
the holy gost be glory for-
euer. Amen.

A prayer for patience in
trouble. Psal. lx.

In we hast thou O
lorde hūbled and
pluckt me downe:
I dare now vnneth make
my prayers vnto the, for
p.iiii. thou

mus, vt ipsi nobis ve-
limus pspicere: Ha-
cten⁹ vero videam⁹,
vt intueamur te vñ
hactenus possimus,
vt te & præceden-
tem velimus sequi,
& vocantem adire,
& parere ducenti,
concredamusq; nos
cunctos tibi, vt tu, q̄
solus, qua eundū sit,
nosti, ea nos dedu-
cas via ad vota no-
stra, quam nos spon-
te nostra nuncq; in-
grederemur.

Precatio pro
patientia,

Tu domine
humiliaſti &
afflixisti me:
vix audeo vota mea
apud te facere, quia
iratus

Prayers.

iratus es mihi, sed
merito meo. Pecca-
ui domine, peccaui,
fateor, non nego: sed
tu deus meus igno-
sce delictis, remitte
debita, restitue me
in gratiam tuam, ob-
liga vulnera mea, q̃a
plagis verberibusq̃
ceſus ſum. Sed tamē
domine, iſta patien-
ter fero, & te obſer-
uo ſemper, expectās
leuationem abſ ma-
nu tua, & id non ſi-
ne cauſa, quoniā re-
cepi ſignum fauoris
& gratiæ tuæ erga
me, verbum (dico)
p̃miſſionis de Chri-
ſto, qui pro me in
cruce oblatuſ eſt, re-
demptio, ſacrifici-
um, & precium pro
pec-

thou art angry With me,
but not without my deſer-
uyng. Certainly I haue
ſinned lord, I cōfeſſe it,
I wyl not deny it. But
oh my God, pardon my
treſpaſſes, releaſe my det-
tes, rēd̃e now thy grace
againē vnto me, ſtop my
woundes, for I am al to
plaged & beaten, yet lord,
this notwithstanding I a-
byde patiently, and geue
myne attendaūce on the,
cōtynually waityng for re-
liefe at thi hand and that
not without ſkyl, for I
haue receiued a token of
thy fauoure and grace to-
wardes me, I meane thy
worde of promiſe concer-
nyng Chriſt, who for me
was offered on the croſſe
for a raiſome, a ſacrifice
and

Prayers

and price for my synnes.
 Wherfore accordyng to þy
 thy promyse defende me
 lorde by thy right hand, &
 geue a gratiouse eare to
 my requestes, be thou my
 stey in perils, for al mans
 steyes are but bayne.
 Beat doune therfore myn
 enemies thine owne selfe
 with thy power, whiche
 art mine onely ayder and
 protectour O lorde God
 almighty. Amen.

A prayer for concord of Chri-
 stes church. Psal. lxxviii.



Ryse Lorde, let
 thine enemies be
 scattered, thy ha-
 ters put to flight
 the righteous & Christes
 disciples make pleasaunt
 and mery, let them syng
 prailes & pleasant songes
 p. b. vnto

peccatis meis. Quare
 iuxta illā tuam pro-
 missionem, defende
 me dextera tua, & p-
 be benignas aures
 petitiōibus meis. Sis
 mihi p̄sidium ī peri-
 culis: quia vana sunt
 omnia hominum p-
 sidia. Cōculca igitur
 hostes meos poten-
 tia tua, qui es solus
 mihi adiutor & pro-
 tector domine deus
 omnipotens.

Precatio pro cōcordia
 eccle Christi. psal. lxxviii.



Xurge dñe
 vt dissipē-
 tur īimici,
 & fugiāt q̄
 te oderunt, iusti &
 Chri discipuli gau-
 deāt & letent, cātent
 tibi laudes & cātio-
 nes

Prayers.

iratus es mihi, sed
merito meo. Pecca-
ui domine, peccaui,
fateor, non nego: sed
tu deus meus igno-
sce delictis, remitte
debita, restitue me
in gratiam tuam, ob-
liga vulnera mea, q̄a
plagis verberibusq̄
ceſus ſum. Sed tamē
domine, iſta patien-
ter fero, & te obſer-
uo ſemper, expectās
leuationem ab ma-
nu tua, & id non ſi-
ne cauſa, quoniā re-
cepi ſignum fauoris
& gratiæ tuæ erga
me, verbum (dico)
p̄miſſionis de Chri-
ſto, qui pro me in
cruce oblatuſ eſt, re-
demptio, ſacrifici-
um, & precium pro
pec-

thou art angry With me,
but not without my deſer-
uyng. Certainly I haue
ſinned lord, I cōfeſſe it,
I wyl not deny it. But
oh my God, pardon my
treſpaſſes, releaſe my det-
tes, rēdre nowe thy grace
againē vnto me, ſtop my
woundes, for I am al to
plaged & beaten, yet lord,
thiſ notwithstanding I a-
byde patiently, and geue
myne attendaūce on the,
cōtynually waityng for re-
liefe at thi hand and that
not without ſkyl, for I
haue receiued a token of
thy fauoure and grace to-
wardes me, I meane thy
worde of promiſe concer-
nyng Chriſt, who for me
was offered on the croſſe
for a raiſonme, a ſacrifice
and

Prayers

and price for my synnes. Wherfore accordyng to þy promyse defende me lorde by thy right hand, & geue a gratiouse eare to my requestes, be thou my stey in perils, for al mans steyes are but bayne.

Beat doune therfore myn enemies thine owne selfe with thy power, whiche art mine onely ayder and protectour O lorde God almighty. Amen.

A prayer for concord of Christes church. Psal. lxxviii.



Ryse Lorde, let thine enemies be scattered, thy haters put to flight the righteous & Christes disciples make pleasaunt and mery, let them syng praises & pleasant songes

p. v.

unto

peccatis meis. Quare iuxta illā tuam promissionem, defende me dextera tua, & prebe benignas aures petitiōibus meis. Sis mihi p̄sidium ī periculis: quia vana sunt omnia hominum p̄sidia. Cōculca igitur hostes meos potentia tua, qui es solus mihi adiutor & protector domine deus omnipotens.

Precatio pro cōcordia eccle Christī. psal. lxxviii.



Surge dñe vt dissipetur īimici, & fugiāt q̄ te oderunt, iusti & Chri discipuli gaudeāt & letent, cātent tibi laudes & cātiōnes

Prayers.

ones suaves, magnificentiā tuā celebrēt & maiestatem tuam extollāt. Crescat gloria tua, & coeleste regnum Christi inter electos dilatetur. Eſto pater pupillorū, iudex viduarū, & illorū inprimis, p̄tector q̄s mūdus defecit, q̄rum p̄turbatae sunt cōsciētię, quos propter Ch̄m mūdus persequitur, qui egeni sunt & miseriarum pleni. In domo tua habitemus dñe ī pace & cōcōrdia, da nobis idem cor, eundē dē aīum, eundē verū verbi tui ītellectum, auelle vincula tam a cōscientiis, q̄ a corporibus miserabilium captiuorū,

&

unto the, let them blowe abroad thy magnificence, let them moost highly auāce thy maiestie, let thy glozy growe, let the kyngdome of Christ from heauen among the chosen be enlarged: be thou the father of the fatherles, the iudge of the wydowes, & the protector of them, namely whō the worlde forsaketh, whose cōsciēces be troubled whō y world pursueth for christes sake, whiche be neady & wrapped ful of misery. In thy house O lord, let vs dwell in peace and cōcorde, geue vs al one hart, one mynd, one true interpretation vpon thy worde. Plucke of the bandes aswel frō the consciences as from the bodies

Prayers

bodies of miserable captiues, & of the also whiche as yet be hedged in with in the listes of death and vnadvisedly strine against grace. Howe dry (lorde) is the flocke of thyne heritage: I praye the poure donne largely þy showers of thy graces, let a more plenteouse fruytfulnesse chaunce, let thy people be strenghtened with thy spirit. Graunt vs lorde thy worde abundantly, so that there may be many preachers of thy Gospel, which may within the selles holdly conspire & agree. Let the churche þy sponse of Christ, deale large spoiles of the conquered Satā. Al þy beleue in þy, by Christ (O lorde God of health) **inough**

& illorum qui adhuc funibus mortis sunt circumdati, & temere gratiæ tuæ repugnant. Quam sitiens domine est grex tuus hereditatis tuæ. Effunde quæso largiter gratiæ tuæ imbres copiosior vbertas accidat, populus spiritui tuo confirmetur. Largire nobis domine verbum tuum copiose, ut multi sit annunciatores euangelii, qui inter se ipsos sancte conspirent & concordent. Ecclesia tua Christi sponsa, victo Satana multa spolia diuidat. Omnes qui in te per Christum credunt, o domine deus salutis,

Prayers:

te laudibus euehant,
honorēt te, & extol-
lāt. Intrabimus ī viā
salutis, duc nos pro-
sperē in portum, vt
per te ab ipsa morte
liberari effugiamus,
& ad veram vitam
veniamus, perfice il-
lud quod in nobis
incepisti, fac nos a
fide in fidem profici-
cere, ne nos arbitriis
nostris relinquas, ar-
bitrium enī nostrū
lubricum est, & pro-
cliue ad cadendum.
Verbi tui fulmini-
bus adhibevim do-
mine, vt tibi soli de-
mus gloriam. Da
populo tuo fortitu-
dinem & robur, vt
peccato resistent, &
verbo tuo in omni-
bus obediāt. O glō-

fulltime

te laudibus euehant, honorēt te, & extol-
lāt. Intrabimus ī viā
salutis, duc nos pro-
sperē in portum, vt
per te ab ipsa morte
liberati effugiamus,
& ad veram vitam
veniamus, perfice il-
lud quod in nobis
incepisti, fac nos a
fide in fidem profici-
cere, ne nos arbitriis
nostris relinquas, ar-
bitrium enī nostrū
lubricum est, & pro-
cliue ad cadendum.
Verbi tui fulmini-
bus adhibe vim do-
mine, vt tibi soli de-
mus gloriam. Da
populo tuo fortitu-
dinem & robur, vt
peccato resistant, &
verbo tuo in omni-
bus obediāt. O glori-
fissime

mought lift the vp with
prauses, mought renoune
the, and extolle the. We be
entred into the boiage of
saluation. Conducte vs
luckly vnto the port, that
beyng deliuered by y frō
the veri death we may es-
cape and come to the very
life. Fynishe y thyng that
thou haste begon in vs,
make vs encrease from
fayth to fayth, leaue vs
not to our owne wyl and
choyle, for it is slyppery
and ready to fall. To the
thūderboltes of thy word
put violence, that we may
geue the glory to the alon-
ly. Geue to thi people cou-
rage and power to with-
stande synne and to obey
thy worde in all thinges,
O lorde God most glory-
ous

Prayers.

**ous and excellent ouer al.
Amen.**

A praier against the enemies
of Chyistes trowth. *Psal. cxxxix.*

Deliuer me o lord,
fro the vngodly &
stiffe necked per-
sons, for thou seest howe
in their heartes they ima-
gyn mischeue, and haue
great pleasure to picke
quarelles, their tonges
be more sharpe then any
adders styng. And vnder
their lippes lurketh poi-
son of adders, but o mer-
cyful lorde, let me not fal
into their handdes, that
they handle not me after
their owne lustes. Thou
onely arte my God, thou
muste heare my piteous
plaint, Lorde that rulest
al together, that art the
strength

**lissime dñe & excel-
lēs super oīa. Amen.**

*Precatio cōtra īmicos
veritatis Chři. p. cxxxix*

RIPB me
dñe à viris
īīquis, & ab
iis qui sunt duræ cer-
uicis, qm̄ tu vides q̄
modo ī cordib⁹ suis
cogitant īiquitatem,
& quotidie calumni-
ant. Līgue eorū ma-
gis acute sūt q̄ acu-
lei serpētū, & vene-
nū aspidū sub labiis
eorum. Sed o miseri-
cors dñe, custodi me
à manibus eorū, ne
agant mecum secun-
dū desideria sua. Tu
solus deus meus es,
auribus p̄cipe misera-
biles deprecationes
meas. Dñe qui
regis oīa simul, q̄es
pres-

presidii mei robur &
 defensio, esto mihi
 tamquam galea capiti meo
 quoties in me iniqui
 imperium faciunt. Neque
 permittas ut impiis
 ita res sue succedant:
 ne finas peruersos &
 malignos animos, maio-
 res euadere, & in te
 contumeliose maledi-
 cta dicere. Age domine
 in opum causam, & libe-
 ra me ab ista quotidiani-
 ana molestia. Tunc
 recto corde & hilari
 vultu magnificabo
 nomen tuum sanctum. Amen.

Precatio contra inimi-
 cos veritatis Christi
 psalmus, cxxxix.



A d te domine cla-
 mo velociter
 exaudi me. Es-
 to precatio mea in-
 star

Prayers.

strength and power of my
 defence, be thou a sallet on
 my heade, whosoever the
 vngodly shal assault me:
 nether suffre thou not the
 wicked thus to prosper in
 their matters. Suffre not
 their crooked and malici-
 ous stomakes to increace
 and spitefully reuile thee.
 Take vpon thy poore wret-
 ches cause, and rid me out
 of these dayly greuaunces,
 then shall I with a right
 vpon heart and pleasaunt
 countenance extol & mag-
 nifie thy holy name. Amen.

A prayer to kepe the tong, &
 to eschewe the infection of
 the worlde. Psal. cxi.



O the I cry, O
 Lord, heare me
 speedely, let my
 prayer be as a
 sweete

Prayers.

Sweete tast & saviour in thy
presence, & the lifyng vp
of myne hādes as an eue-
nyng sacrifice. Lord set a
watche about my mouth,
kepe my lippes & my tong
also, that they speake no-
thyng amysse (as do the
vngodly) but that they cal
purely & heartely vpon the
and reporte thy worthy
prauses. Bowe not myne
heart to lust after euil nor
to folowe the fashion of
the wicked & abhomina-
ble sinners, least I happē
to cloke my wickednes
with other synnes as hy-
pocrites do. Let me not
liue as they woulde haue
me do, but rather as it
shall best please the. Let
me not approue neyther
their counsailes, nor their

deedes

star suauis odoris in
cōspectu tuo, & ele-
uatio manuū mearū
īstar sacrificii uespti-
ni, appone dñe custo-
diā ori meo. Custodi
os, & labia mea, liguā
etiā, ne quid depra-
uatē loquātur, sicuti
faciunt impii. Sed re-
purē & sincerē iuo-
cent, & te dignas lau-
des enarrēt. Ne de-
clines cor meū ad cō-
cupiscendum mala,
neq; ad sequēdū īsti-
tuta impiorū, & ho-
minū facinorosorū;
ne forsitā occultē sce-
lera mea aliorū deli-
ctis, sicuti faciūt hy-
pocrite. Ne sinas me
vivere sicut volūt il-
li, sed sicuti tibi maxi-
mē cōplacuerit, ne p-
bē cōsilia aut fctā il-
lorū, qua

Prayers.

qualēcūq; speciē aut
faciē mūdo p̄seferāt.
Ne ascoltem illecta-
mētis & dulcibus es-
scis iiquorū, quē me
ad res turpes & iho-
nestas cōmouēt. Sed
aures potius p̄beam
homini iusto & sctō
quāuis me acrit̄ cor-
ripiat, & mecū expo-
stulet, oculum tamē
paratum ī te habeā,
vt tibi soli fidam, &
memet tibi soli accō-
modem. Ne proiici-
as animā meā, neq;
perire sinas. Custodi
me ne incidam in la-
queos impiorum, &
ab occultis tendicu-
lis hōim malignan-
tiū libera me, p̄ gra-
tiam tuā defende me
domine, quia in no-
stris consiliis & fa-

deedes, though they cast
neuer so goodly a shew &
a faire face to the worlde.
Let me not herken to the
tysynges and swete bay-
tes of the vngodly, which
counsell me to filthy and
vncleane thinges: but ra-
ther let me geue good ear
to the righteous and god-
ly man, though he sharp-
ly correcte and chide me.
Let me alwai haue a rea-
dy eye toward the onely,
in the to trust, and to ap-
ply my self vnto the. Cast
not awaye my solle, nei-
ther suffre it not to perish
Kepe me that I be not tã-
gled with ȳ snares of the
vngodly, & frō the pryuy
trappes of malicious per-
sons saue me. Defend me
lorde through thy grace,

Prayers.

for in all our owne deuises and workes, can nothing be found sure for vs to trust vpon.

The prayer of any captiue according to the fourme of David when he was hyd in the caue. *Psalme. cxlii.*

When my voyce I cry to the, afore the I open my lamentacions, in thy bosome I disclose the secret worde of myne heart, my dolours and griefes I shewe vnto the, myne heart is almost lyke to brass, so great is my discōfiture, Thou knowest all my fashions, O lord, & thou seest well ynoughe howe the vngodly haue layde their snares for me.

q. i.

Lo

Etis nihil inueniri potest, cui firmiter innitiamur.

Precatio captiui alicuius iuxta morem Davidis quum in spelunca occultabatur. psal. cxlii.



Oce mea ad te clamo, effudo coram te

deprecationes meas, in sinu tuo secreta cordis mei reuelo. Dolores & molestias meas narrabo tibi, rumpitur poena cor meum tam multe sunt tribulationes meae. Tu cognouisti omnes mores meos O dñe, & satis vides quomodo impii laqueos suos absconderunt mihi.

Ecce

Ecce, i hac illa q̄ par-
te oculos meos con-
iicio, i amicos parit̄
& cognatos, sed fru-
stra m̄, quia nullus
illorum adiuuat me,
neq̄ aufugere possu-
ita viculis onust⁹ &
oppressus sū. O dñe
qui creator meus &
p̄es, nunc ad te cla-
mo, tu solus es mihi
sacra anchora, defen-
sio, & p̄sidium, tu
portio mea es, & he-
reditas in vniuersa
terra, immo p̄ter te a-
liā nullā possessionē
habeo. Tibi igitur
penit⁹ adh̄resco, cer-
tō p̄suasus, nihil ma-
lè mecum agi posse,
lamentabile vocem
meam cōsidera, ecce
vt debilitat⁹ sū, a cru-
delib⁹ p̄sequutorib⁹,

qui

Prayers.

Lo, I cast my eye on this
side and thatside, aswell
on my frendes as on my
kinsfolkes, but al in vain
none of them all helpeth
me. And againe, I canot
runne away, I am so la-
den & overcharged with
yrongs. O lorde my maker
and father, now vnto the
I cry, thou art my onely
shoteanker, defence and
helpe. Thou art my por-
tion & heritage in all coun-
treies, yea I haue none o-
ther possessiō but y onely.
To the therfore I sticke
al together knowyng cer-
tainely that nothyng can
go anysse with me. Con-
sidre then my lamentable
complaint, beholde, how
I am low brought from
the cruel pursuers, which
be

Prayers.

be muche more of power
then I am. Defende me,
deliuer me fro this prison
and horrible fear of sinne
and death, that I may set
out thi name. Al the sain-
ctes aswel angels as men
make sute for me, desy-
ryng the for my comforte.
They shal not cease vntil
thei obtaine their request
I meane vntyl thou for-
geue me my synnes, and
send me comforte in this
distresse, with patience &
long suffryng. This once
obtained, the godly folke
shal flocke about me, and
shal not stynt to geue the
thākes, when they se that
thou riddest me furthe of
these daungers, to the high
praise of thi name. **Lozde**

q.ii.

be

q̄lōgē me fortiores
sunt. Defēde me ab
hoc carcere libera
me, & ab horribili
peccati mortisq̄ ti-
more, vt nomen tuū
extollā. Oēs scti tū
angeli tū homīes in-
tcedūt p̄ me, p̄ mea
cōsolatiōe assidue p̄-
cātes. Nūq̄ cessabūt
anteq̄ petitiōes suas
obtinēāt, nēpe dū tu
peccata mea remisceris,
& cōsolationē mi-
hi ī his angustis, pa-
tiētīā & lōganimita-
tē dederis. Hoc vbi
cōsequut⁹ fuero pii
circa me cōgregabū-
tur, & nō cessabunt
grās tibi agere, vt vi-
derūt me ē periculis
istis per te liberari,
ad gloriā & celebra-
tātē nominis tui de⁹

mīse.

miseriçors sis nobis,
 a nobis esto tunc im-
 ppetuum extollem⁹
 & magnificabimus
 gloriũ nomẽ tuũ. Am̃
 In magna p̃turbatione
 cõsciẽtiæ. psal. cxxxiii.



Vdi dñe p̃
 cationem
 meã, sup-
 plicationẽ
 meã recipe, attende
 querelã meã p̃pter
 iustitiã tuam. Ne in-
 tres i iudicium cum
 seruo tuo tunc em̃ re-
 uera null⁹ iſons repe-
 rietur, neq; p̃ tribu-
 nali tuo sc̃torũ tuo-
 rũ quiscũq; absoluetur
 nisi tu illi benign⁹ i-
 dulseris, atq; adeo
 ne stelle qdẽ in con-
 spectu tuo purg̃ i cor-
 ruptaq; sũt. In ange-
 lis peccatũ iuenisti.

Nunc

Prayers.

be merciful vnto vs, take
 part with vs, then shall
 we for ever lift vp & mag-
 nifye thy glorious name.
 Amen.

In great trouble of consci-
 ence. Psalme. cxxxiii.



Ode, heare my
 praier, receiue my
 supplication, har-
 ken to my plainte
 for thi righteousnes. Try
 not the lawe with thi ser-
 uant, for truely then shal
 no liuyng man be founde
 vngiltye: yea, not one of
 thy saintes shulde escape
 quite at thy barre, onles
 thou graunt him thi gra-
 tious pardon: insomuch,
 euen the very sterres be
 not pure & faultles afore
 the, In thy angelles thou
 foundest sinne. **Nowe**
myne

Prayers:

myne enemies hunt for
my solle, they beate and
driue it doune, they thrust
it into darke dungions
where felons conuict and
cōdemned to death, were
wont to be kept. My spi-
rit is sorrowful, my heart
is heavy and sad within
my brest: To the I holde
bp my handes, requirynge
the of mercy. For like as
the drye grounde longeth
for a shower of rayne, so
my solle thinketh long til
it haue thyne helpe and
succour, heare me spedely
If thou do not, I am in
dispayre, my spirit is all
wery of this bondage, I
haue byd my life farwell:
Wherfore o God, hide not
thy face that I be not like
vnto those, that be hurled

q.iii.

into

nūc iimici mei aīam
meā psequūtur, ver-
berāt, p̄sternūt, & ī
abditā gurgustia de-
trudūt, vbi conuicti
mortēq; dānati latro-
nes assaruari solent,
spūs me⁹ tristis, cor
meū gēnebūdū moe-
rēsc̄p̄ i pectore, ad te
attollo manus mīam
tuā implorās: quēad-
modū enī sitibunda
humus imbrē expe-
ctat, ita aīa mea pre-
sidia adiūmētāq; aui-
dē desiderat. Audi
dñe confestim. Hoc
nisi feceris, desperā-
dū est. Spūs me⁹ hac
seruitute lassatus fa-
tigatūsc̄p̄ est, valere
iussi vitæ meæ. Itaq;
deus ne abscondas
faciem tuā, ne simi-
lis sīā iis qui ī puteū
damna-

Prayers

dānatiōis cōiecti sūt
Post hāc noctē mi-
serie p̄teritā iucūda
cōsolationis tuæ au-
rora felicit̄ illucescat
vt manē audiā senti-
āmq; bōitatē tuā, q̄a
ī te oīs spes mea est.
Cōstitue mihi viā in
qua ambulē, q̄a nisi
tu dux mihi fueris,
errādū est mihi, & de
via deflectendū. Ad
te dñe leuo aīam me-
am etiā atq; etiā pre-
cor, vt de manu ini-
micorum meorū me
liberes. Tu es solus
refugium meum &
p̄sidium. Doce me
id facere quod vo-
lupt tibi est, quia de-
us meus es tu, spiri-
tus tuus bonus de-
ducit me in terram
viuentium. Anima-

to

into the pit of damnatiō.
After this night of myse-
ry ouerpasse, let the plea-
saunt mornynge of cōforte
luckely shyne on me, that
by tyme I may heare and
feele thy goodnes, for in
the is all my trust: point
me the waye that I shall
walke in, for if thou be
not my guide: I must ne-
des wander and stray out
of the way. To the lorde,
I lift vp my soule, & that
with all my heart, I be-
seche the, take me furth of
myne enemies handes.
Thou onely arte my suc-
cour & sauegard. Teache
me to worke whatsoeuer
shalbe thy pleasure, for
thou art my God. Let thy
good spirit conduct me in
to the land of the liuyng,
encourage

Prayers:

Encourage my spirit for
thy names sake: furth of
all these troubles for thy
righteousnes deliuer me.
Destroy myne enemies,
as thou art gracious and
favorable towarde me.
Those that wil worke me
sorrow and grieve, plucke
furth of the way, for I am
thy seruaunt, and for thy
sake suffre I al this hurly
burly. As thou art God:
so helpe thou me.

A praier of the church a-
gainst sinners. Sapi. xv.

Thou (o our God)
arte swete, long
suffering, & true,
and with mercy orderest
thou al thynges, for if we
sinne, yet are we thine, for
we knowe thy greatnes.
If we synne not, then are
q. liii. we

to spiritū meū p-
pter nomē tuū. Ex
oībus perturbatio-
nibus propter iusti-
tiam tuā libera me;
disperde inimicos me-
os, quia tu es indul-
gens & benignus er-
ga me. Eos qui mala
mihi molestiasq; in-
tentant ē medio tol-
le, quia seruus tuus
sum, tuāq; causa hos
tumult⁹ pfero. Vt tu
de⁹ es, sic me adiuua.

Precatio ecclesie contra
peccata. Sa. xv.

V deus n̄r su-
auis es, & pati-
ēs, & verus &
mīa describis oīa nā
si peccauerim⁹, tui su-
mus, q̄a magnitudi-
nē tuā agnoscimus:
sin non peccaueri-
mus scim⁹, nos abs te
approbari

ap. pbari: quia cogni-
tio tui pfecta iustitia
est, & cognitio iusti-
tie potētis q̄ tue, ra-
dix immortalitatis
est.

Precatio regis Asa ī tē-
pore belli. ii. paral. xiiii.

Domine nō
est apud te
vlla distā-
tia, vtrū in
paucis auxiliaris, aut
in pluribus. Adiuua
nos dñe de⁹ noster.
In te enī & ī tuo no-
mine habentes fidu-
ciā, venimus contra
hanc multitudinem.
Domine de⁹ noster
tu es, non preualeat
contra te homo. Am̃

Precatio Manasse
regis Iuda. ii. pa-
rali. xxxvi.

Dñe

Prayers.

We sure that with the we
be allowed: for to knowe
the, is perfectte righteous-
nes, yea, & to knowe thy
righteousnes and power
is p rote of immortalitie.

In warres the prater of king
Asa. ii. Paralipo. xiiii.

IORDE, it is
al one with the,
to healde them
that haue nede
with fewe or with many:
helpe vs o lorde our God,
for we trust in the, and in
thy name be we come a-
gainst this multitude.
Thou art the Lorde our
God let no man preuaile
against the. Amen.

The prater of Manasses
kyng of Iuda. ii. Para.
xxxvii.

O lorde

Prayers



Glorde almightie,
G O D of our fa-
thers Abraham,
Isaac, and Jacob
and of the iuste seepe of
them, whiche haste made
heauen and yearth, with
all the ornamētes therof,
whiche hast ordained the
sea by the worde of thy cō
maūdemēt, whiche hast
shut vp the depe, and hast
sealed it for thy feareful &
laudable name, dread of
al men, and honorable be-
fore the face of thy power
Thi fierse anger of thret-
nyng is aboue measure
hēy to sinners, but the
mercy of thy promise is
great and vnsearcheable,
for thou art the lord G O D
most highe aboue all the
yearth, long sufferynge, &

q. b.

exced-



D Omie de
oīpotens,
patrū no-
strorū, A-
braā, Isaāc, & iacob,
& seminis eorum ius-
sti, qui fecisti cœlum
& terram cum omni
ornatu eorum, qui si-
gnasti mare verbo
p̄cepti tui, qui con-
clusisti abyssū, & si-
gnasti t̄ribili & lau-
dabili nomine tuo,
quem oēs pauent &
tremunt a vultu vir-
tutis tuæ, & insustē-
tabilis ira super pec-
catores comminati-
onis tuæ, immensa
verō & inuestigabi-
lis misericordia pro-
missionis tuæ, quo-
niam tu es dominus
altissimus sup̄ omnē
terrā, longanimitis &
multum

multum misericors,
& poenitens sup ma-
litiam hominum, ex-
citaui iracundiam tu-
am & malum coram
te feci, statuens abo-
minationes, & mul-
tiplicās offensiones.
Et nūc flecto genua
cordis mei, precans
à te bonitatem do-
mine. Peccaui domi-
ne peccaui, & iniqui-
tatem meam agno-
sco. Peto, rogans te
domine, remitte mi-
hi, remitte mihi. Ne
simul perdas me cū
iniquitatibus meis,
neq; in æternum re-
serues mala mihi, qā
indignū saluabis me
secundū magnā mi-
sericordiā tuā. Et lau-
dabo te semp oībus
diebus vite mee, qm̄

re

Prayers.

exceedyng mercyfull and
sory for the malice of men
I haue prouoked thyne
anger, and haue done euil
before the, in cōmittynge
abominations and mul-
tipliynge of offences. And
nowe, I bowe the knees
of my heart, requirynge
goodnes of the O lord I
haue sinned lord, I haue
synned, & knowe my wic-
kednes, I desired the by
praier, O Lorde forgeue
me, O lorde forgeue me, &
destroy me not with myn
iniquities, nether do thou
alway remembre euils to
punishe the, but saue me
(whiche am unworthy)
after thi great mercy, and
I wyll praise the euerla-
styngly, al the daies of my
life: for all the power of
heauen

Prayers

Heauen praiseth the, and
vnto the belōgeth glory,
worlde without end. Amē

The oration of Job in his
most greuous aduersitie and
losse of goodes. Job. i.

Naked came I out
of my mothers
wōbe & naked shal
I turne agayne.

The lorde gaue, and the
lorde hath takē away: as
it hath pleased the lorde,
so it is done: now be blessed
be the name of the lorde.
Amen.

A prayer of Hieremy.
Hieremy. xlii.

Heale me (o lorde)
and I shal be hole,
saue thou me, & I
shal be saued, for thou art
my praise. Be not thou
terrible

te laudat oīs virt^{us} cor
lorū, & tibi est gl^{ria} ī
sēcula sēculorū. Amē

Oratio Iob grauis
rer afflictī.
Iob. i.

Nudus egres
sus sum de v
tero matris
meę, & nudus reuer
tar illuc. Dominus
dedit, dominus ab
stulit, sicut domino
placuit ita factū est:
sit nomē domini be
nedictum. Amen.

Precatio Hieremy.
Hiere. xvii.

Ana me dñe,
& sanabor:
saluū me fac,
& saluus ero qm̄: laus
mea tu es. Non sis tu
mihi

mihī formidini spes
mea tu ī die afflictio
nis. Cōfundātur qui
me psequitur, & non
cōfundar ego: paue
ant illi, & non paue
am ego. Induc super
eos diem afflictionis
& duplici contritiōe
contere eos. Amen.

Altera precatio.

Hiere. xxxi



Astigasti
me domi
ne, & eru
dit' sū qua
si iuuecul' indomi
Cōuerte me, & con
uertar, quia tu dñs
deus meus, postq̃ e
nim conuertisti me,
egi poenitentiam, &
postq̃ ostendisti mi
hi, percussi femur
meum. Confusus sū
& erubui: quoniam

sustinui

Prayers.

terrible vnto me, O lord,
for thou art he in whō I
hope. When I am in peril
let my persecutours be cō
founded, but not me. Thou
shalt bying vpon them the
tyme of their plague, and
shalt destroy them right
soe. Amen.

A prayer of Hieremy.

Hieremy. cxxi.



Orde, thou hast
chastened me, &
thy chastenyng
haue I receiued as an bru
mated calf. Conuert thou
me, & I shalbe cōuerted,
for thou art my lord God,
for as sone as thou diddest
turne me, I repented my
selfe: And when I vnder
stode, I smote vpon my
thigh, I confessed & was
ashamed, because I suffe
red

Prayers.

red the reproche of my
youth.

A prayer of Salomon, for a
competent liuyng. Prover. xxx.

Two thynges I
require of the,
that thou wylt
not deny me be-
fore I dye. Remoue from
me banitie and lyes: geue
me neither beggery nor ri-
ches, onely graunt me a
necessary liuyng, least yf
I be to full I might hap-
pely be intised to deny the
and say: what felowe is
the lord: or constrayned
throughe pouertie, I
might fal vnto stealyng,
and to forsweryng the
name of my God. Amen.

A prayer for obteynnyng of
wisedome Sapience. ix.

God

sustinui opprobri-
um adolescentie mee.

Precatio Salomonis p
moderato victu. p. xxx.

Vo rogau-
te, ne dene-
ges mihi
anteq̃ mo-
riar. Vanitatē & ver-
ba mendacii longe
fac a me: mendicita-
tem & diuitis ne de-
deris mihi. Tribue
tantum victui meo
necessaria, ne fortē
satiatus illiciar ad te
negandum, & dicā:
Quis est dominus?
aut egestate compul-
sus furer, & periu-
rem nomen dei mei.
Amen.

Precatio p obtinēda sa-
pientia. Sapi. ix.

Deus

Prayers:



Eus pa-
trū me-
orum, &
dñe mi-

sericordie, qui fecisti
omnia verbo tuo, &
sapientia tua consti-
tuisti hominē, vt do-
minaretur creaturæ
quæ à te facta est, vt
disponat orbem ter-
rarum in equitate &
iustitia, & in directi-
one cordis iudicium
iudicet: da mihi sedi-
um tuarum assistris-
cem sapientiā, & no-
li me reprobare à pu-
eris tuis quoniā ser-
uus tuus sum ego &
filius ancillæ tuæ, ho-
mo infirmus & exi-
gui temporis, & mi-
nor ad intellectum
iudicii & legum. Et si

tus



DD of our fa-
thers, and lord
of mercy, thou
that hast made

al thinges with thy word
& ordayned man through
thy wysedome, that he
shulde haue dominion o-
uer the creature whiche
thou haste made, that he
ordre þ world accorðyng
to equitie and righteou-
nes, & execute iudgement
with a true heart, geue
me wysedome, whiche is
euer aboute thy seat, and
put me not out frō amōg
thy chyldren, for I thy
seruaunt, and sōne of thy
handmayde, am a feble
person, of a shorte tyme,
and to yong to the vnder-
stādyng of thi iudgement
and lawes: yea, although

a mā

Prayers.

A man be neuer so perfect
among the childre of mē,
yet if thi wisdom be not
with him, he shalbe no-
thyng worth. Oh sende
thy wisdom out of thy
holy heauens and frō the
throne of thy maiestie,
that she maye be with me
and labour with me, that
I may know what is ac-
ceptable in thy sight. For
she knoweth and vnder-
standeth all thynges, and
she shal cōduct me right
soberly in my workes,
and preserve me in her
power. So shall my
workes be accepta-
ble. Amen.

The prayer of Iesus the sone
of Syrach in necessitie, & for
wisdom. Ecclesiasticus
the last chapter.

I thanke

tus inter filios homi-
num, si abfuerit ab
illo sapientia tua, in
nihilum computabi-
tur. Mitte illam de
coelis sanctis tuis, &
a sede magnitudinis
tuæ, ut mecum sit, &
mecum laboret, & sciam
quid acceptum sit a-
pud te. Scit enim il-
la omnia & intelli-
git, & deducet me in
operibus meis so-
brie, & custo-
diet me in sua
potentia.
Et es-
sunt accepta
opera
mea.
Amen.

**Precatio Iesu
filii Sirach
Eccle. xli.**

Con

Prayers.

CONfitebor tibi
dñe rex,
& collau-
dabo te deum salua-
torem meum. Con-
fitebor nomini tuo,
quoniam adiutor &
protector factus es
mihi, & liberaſti cor-
pus meum à perdi-
tione, à laqueo lin-
guæ iniquæ, & à
labiis operantium
mendaciū, & in con-
ſpectu aſtantium fa-
ctus es mihi adiutor
Et liberaſti me ſecū-
dum multitudinem
miſericordiæ nomi-
nis tui à rugientibus
preparatis ad eſcam
de manibus queren-
tium animam meam
& de portis tribula-

tionum

I Thanke the
lorde and kyng,
and praiſe the o
God my ſauour
I wyl yelde praiſes vnto
thy name. Thou haſt de-
liuered my body from de-
ſtruction, for thou art my
defender and helper from
the ſnare of the fall tong,
and frō them that are oc-
cupied in lies. Thou haſt
bene my helper frō ſuche
as roſe againſt me, & haſt
deliuered me accordyng
to thy great mercy, & for
thi holy names ſake, thou
haſt deliuered me frō the
rovyng of them that pre-
pared them ſelfes to de-
uoure me, out of the han-
des of ſuche as ſought af-
ter my life, from the mul-
titude of them that trou-
bled

Prayers.

bled me and went aboute
to set fyre vpon me on euery
syde, so that I was
not brēt in the middes of
the fire. From the depe of
hell thou deliueredst me,
from the vncleane tong,
from liyng wordes, from
the wicked iudge, and fro
the vnrighteous tong.
My soule shall praise the
lorde vnto death, for my
life drew neighe vnto hel
dounewarde. They com-
passed me round about on
euery syde, and there was
no man to helpe: I looked
about me, if there were a-
ny man that woulde suc-
cour me, but there was
none. Then thought I
vpon thy mercy, O lorde,
and vpon thy actes that
thou hast done euer of old

tionum, que circum-
dederunt me, a pres-
sura flammę, que cir-
cundedit me, & in
medio ignis nō sum
aestuans. De altitudi-
ne ventris inferi, &
a lingua coinquina-
ta, & a verbo men-
daci, a rege iniquo,
& a lingua iniusta.
Laudabit vsq; ad
mortem anima mea
dñm, & vita mea ap-
propinquans erat in
inferno deorsū. Cir-
cundederūt me vna-
dicti, & non erat qui
adiuuaret. Respici-
ens eram ad adiuro-
rium hominum &
non erat. Memora-
tus sum misericor-
dię tuę domine, &
cooperationis tuę
quę a sæculo sunt,

quoniam eruis susti-
nentes te dñe: & libe-
ras eos de manibus
gētium. Exaltaui su-
per terram orationē
meam, & pro morte
defluēte deprecatus
sum. Inuocaui dñm
patrem domini mei,
vt non derelinquat
me in die tribulatio-
nis meae: & in tem-
pore supborum sine
adiutorio. Laudabo
nomē tuū assidue, &
collaudabo illud in
confessione: & exau-
dita est oratio mea.
Et liberaisti me de pe-
ditione: & eruisti me
de tempore iniquo.
Propterea confite-
bor, & laudem dis-
cam tibi: & benedicā
nomini domini. Cū
adhuc iunior sū, pri-
usq̃

Prayers:

namely, that thou deliue-
rest such as put their trust
in the, & riddest them out
of the hādes of the false
panimes. Thus lifted I
vp my praiet frō y^e yearth,
& praied for deliuerance
frō death, I called vpon
the lorde the father of my
lorde, that he wolde not
leauē me without helpe
in the day of my trouble,
& in the time of the proud:
I wil praise thy name co-
tinually, yeldyng honor &
thākes vnto it, and so my
praiet is heard. Thou sa-
uedst me frō distruction &
deliueredst me frō the vn-
righteous tyme: Ther-
fore will I knowlege, &
praise the, and auarice the
name of the lorde. When
I was yet but yong, or
euer

Prayers.

euier I went astray, I desired wisdom openly in my prayer, I came therefore before the temple and I sought it verie busily and I wyll seke for it to my last houre. Then will it flourish vnto me as a grape that is soone ripe. My heart reioysed in it, then went my foote the right waye, yea, from my youth sought I after it, I bowed doune mine eare a litle, & receiued it, I found in my self much wisdom, & prospered greatly in it. Therefore will I geue the glory vnto him that giveth me wisdom, for I am advised to do therafter, I will be gelouse to cleave vnto that is good, so shal I not be confounded

r.ii.

My

usq; oberrarem, quæ
sui sapientiam palā
in oratione mea. Ante
templum postula-
bam pro illa, & vsq;
in nouissimis in-
quiram eam: & flo-
rebit tanq; præcox
vua. Letatum est cor
meum in ea, ambula-
uit pes meus iter re-
ctum: a iuuentute
mea inuestigabam e-
am. Inclinaui modi-
ce aurem meam, &
excepi illam. Mul-
tam inueni in me ip-
so sapientiam, & mul-
tum profeci in ea.
Danti mihi sapien-
tiam, dabo gloriam.
Consiliatus sum e-
nim, vt facerem il-
lam: zelatus sum bo-
nū, & nō confundar.

Col.

Colluctata est anima
mea i illa: & i faciēdo
eā cōfirmat⁹ sū. Ma-
nus meas extēdi i al-
tū: & i sapiētia ei⁹ lu-
xit aīa mea: & igno-
rantias meas illumi-
navit. Aīam meā di-
rexī ad illam: & in a-
gnitione iueni eam.
Possedi cū ipsa cor
ab iniitio⁹, ppter hoc
non dereliquar: ven-
ter meus conturbat⁹
est querēdo illā, p-
pterea bonā posside-
bo possessionē. De-
dit enī mihi dñs lin-
guā mercedē meā: &
i ipsa laudabo eum.
Appariate ad me in-
docti, & cōgregate
vos i domū discipli-
næ. Quid adhuc re-
tardatis? Et qd dici-
tis i his: aīæ vestræ

siciunt

Præterea.

My solle hath wrestled
with it, and I haue bene
diligent to be occupied in
it, I lifted vp myne han-
des on high, thē was my
solle lightened throughe
wisdome, so that I know
ledge my foolishenes, I
ordered my solle after it, I
founde her in cleanes, I
had my heart in it frō the
beginnyng, and therfore
shall I not be forsaken.
My heart longeth after it
& therfore I gatte a good
treasure. Throughe it the
lorde hath geuē me a new
tong, wherwith I wyll
praise him. Oh come vn-
to me ye vnlearned, & dwell
in the house of discipline,
withdrow not your selves
frō it, but cōmon of these
thinges, for your solles
are

Prayers

are very thrifty. I opened my mouth and spake. Oh come & by wisdom without money, and bowe downe your necke vnder her yoke, let your soule receiue discipline, it is euen at hande and ready to be founde. Behold with your eyes, howe I haue had but litle labour, and yet haue muche rest. Oh receiue wisdom & ye shall receiue plentie of siluer & golde in your possession. Let your mynde reioyce in her mercy, and be not ashamed of her praise, worke your worke by tymes, and she shall geue you your reward in due tyme.

A prayer to speake the worde of God boldely. Act. iiii.

r. iiii.

Lozde

sitiūt vehemēter. Aperui os meū, & locutus sū. Cōparate vobis sine argēto sapiētiā, & collū vestrum subiicite iugo eius, & suscipiat aīa v̄ra disciplinā. In proximo est enī inuenire eam. Videte oculis v̄ris, quia modicū laboraui, & iueni mihi multā requiē. Assumite disciplinam ī multo numero argēti & copiosū aurū possideate ī ea. Letet aīa v̄ra ī mīa eius, & nō cōfundamini ī laude ipsius. Opamini opus v̄m ante tēpus; & dabit vobis mercedem vestrā in tēpore suo.

Precatio pro annunciatōe verbum dñi confidenter. Act. iiii.

Dñe

Prayers.



Domine, tu
es deus, qui
fecisti cœ
lū ac ter
rā, mare, & oīa que ī
eis sunt, qui per os Da
uid pueri tui dixisti:
Quare fremuerunt
gentes, & populi me
ditati sunt inania. A
stiterunt reges terre
& principes conue
nerunt in vnum, ad
uersus dominum, &
aduersus Christum
eius. Conuenerunt
enim verē aduersus
sanctum filium tuū
Iēsum, quem vnxe
ras, Herodes simul
& Pōcius Pilatus cū
gentibus & populis
Iraēl, ad faciendum
quicūq; manus tua,
& consiliū tuū prius
decreuerat, vt fieret.

Et



DOMINE, thou
art God, which
hast made hea
uen & yert, the
sea & all that in them is,
whiche by the mouth of
thy seruant Dauid hast
sayd, why did the hethen
rage, & the people imagin
vaine thinges. The kyn
ges of the yearth stode vp
and the rulers came toge
ther against the lord, and
against his Christ. For
surely against thy holy
sonne Iesus, whom thou
hast anoynted, bothe he
rode & also Pōcius Pylate
with the Iuanimes & the
people of Israel gathered
thē selves together to do e
uen whatsoener thine ha
des and thy counsell deter
mined before to be done.

And

Prayers.

And nowe lord, beholde
their thretninges, & graunt
vnto thy seruantes to
speake thy worde withal
confidence, and that thou
wylt stretche furth thyne
hād, to thintent that hea-
lyng, signes, and wōders
may be done by the name
of thy holy sonne Iesus.

A prayer for the peace of
the Church.

Ord Iesus christ
whiche of thyne
almightynes ma-
dest all creatures
bothe visible and inuisi-
ble, whiche of thy godly
wisedome gouernest and
settest all thinges in most
goodly orde, whiche of
thine vnspeakeable good-
nes kepest, defendest, and
furthest all thynges,
r. iiii. Whiche

Et nūc domine aspi-
ce in minas eorum:
& da seruis tuis, vt
cū omni fiducia lo-
quātur sermonē tuū
manum tuam por-
rigendo in hoc, vt sa-
natio, & signa, & pro-
digia edantur per
nomē sancti filii tui
Iesu. Amen.

**Precatio pro pace
ecclesie.**



Ominē
IESV
Christe
qui om-
nipotē-
tia tua fecisti oēs cre-
aturas, visibiles, inuisi-
biles, & diuina sapiē-
tia tua gubernasti di-
sposuistiq; oīa ordi-
nare, q̄ ineffabili boni-
tate tua custodis, de-
fedis, pmouēs q; oīa,
qui

Prayers.

qui profunda misere-
ricordia tua reficis
ruinosa, renouas col-
lapsa, viuificas mor-
tuos: digneris (preca-
mur ad extremum,
in dilectam sponfam
tuam ecclesiam dul-
cem illum & miseri-
cordem vultum tu-
um, quo coelestia om-
nia terrestriaq;, &
quae supra coelum i-
fraq; terram sunt pa-
cificas, conuicere: di-
gneris teneros mise-
cordeſq; oculos in
nos conuertere, qui-
bus Petrum semel
magnum ecclesie tue
pastorem aspexisti,
& continuo rediit se-
cum in memoriam, &
poenitentia ductus est,
quibus dispersam se-
mel multitudinem

per

whiche of thy depe mercy
restorest the decayed, re-
newest the fallen, raysest
the dead: vouchesafe (we
praye the) at laste to caste
downe thy countenance vpon
thy welbeloued spouse
the church, but let it be p-
amptable & mercyfull cou-
tenaunce wherewith thou
pacifiest al thinges in hea-
uen, in yearth, and what-
soeuer is aboue heauen &
vnder the yearth: vouches-
afe to cast vpon vs those
tender & pityful eyes with
whiche thou ones diddest
beholde Peter that great
shepeherd of thy church,
and furthwith he remem-
bred him selfe & repented,
with whiche eyes thou
ones dyddest beue the
scattered multitude, and
wert

Prayers

Werte moued with com-
passion that for lacke of a
good shepeherd they wā-
dered as shepe dispersed
and strayed asunder. Thou
seest (O good shepeherd)
what sundry sortes of wol-
ues haue broken into thy
shepecotes, of whō euery
one trieth, here is Christ,
here is Christ, so that if it
were possible the very per-
fekte persons shoulde be
brought into error.

Thou seest with what
wyndes, with what wa-
ues, with what stormes
thy sely shyp is tossed, thy
ship wherein thi litle flock
is in peril to be drowned.
And what is now lefte,
but that it vtterly synke
and we al perish. Of this
tempest & storme we may

r.v.

thanke

perlustrasti, & mīa
cōmouebaris, q̄ ho-
ni pastoris defectu,
errabant quasi oues
sparsæ palātesq̄. Tu
satis vides bone pa-
stor, q̄ varia luporū
genera in ouilia tua
irruerūt, ē quibus
vnusquisq̄ clamar,
hic Christus est, hic
Christus est, ita vt fi-
fieri posset in erro-
res deducerentur ea-
lecti. Tu vides qui-
bus flaribus, quibus
fluctibus quibus tē-
pestatib⁹ misera na-
uis iactatur, in qua
pusill⁹ grex tuus de
submersiōe pericli-
tatur, qd̄ aut̄ nūc re-
stat, nisi vt prorsum
submergatur, oēs q̄
nos peam⁹. Huius tē-
pestatis causa est nra

iniqui-
tas

Iniquitas & deprauata
ta vita. Hoc nos vi-
demus & cōfitemur:
iusticiā tuā cernim⁹,
& iusticiam nostram
lamentamur: sed ad
misericordiam tuam
prouocamus quę se-
cundum Psalmum
prophete tui) exu-
perat omnia opera
tua, multa supplicia
sustinuimus, multis
bellis fracti, multis
iacturis honorū cō-
sumpti, tot morbo-
rum pestilencię ge-
nerib⁹ flagellati, tot
fluctibus quassati,
tot portentis perter-
refacti. & nullus ta-
men nobis ita fari-
gatis, & inuoluta ma-
lorum vi debilitatis,
portus perfugii nūq̃
apparet. Sed quoti-

die

Prayers.

thake our owne wicked-
nes and sinful liuyng, we
espy it wel & cōfesse it, we
espy thy righteousnes, &
we be waile our vnrighte-
ousnes: but we appeale to
thy mercy whiche (acco-
rdyng to the psalme of the
prophete, surmounteth al
thi workes, we haue now
suffered muche punishe-
ment, beyng souled with
so many warres, consu-
med with suche losses of
goodes, scourged with so
many sortes of diseases &
pestilences, shaken with
so many fluddes, feared,
with so many straung sigh-
tes frō heauē, and yet ap-
peare there no where any
hauen or port vnto vs be-
yng thus tired & forlorne
among so straunhe euils,
but

Prayers.

but still every daye more
griuous punishemētes, &
more seme to hang ouer
our heades. We cōplaine
not of thy sharpnes most
tendre sauour, but we es-
py here also thi mercy, for
asmuche, as muche gre-
uouſer plagues we haue de-
serued. But o most merci-
ful Iesu, we beseeche the
that thou wylt not consi-
dye ne weigh what is due
for our deservynges, but
rather what becommeth
thy mercy, without whi-
che neither the angels in
heaven can stand sure be-
fore the, muche lesse we
sely vesselles of clay.

Have mercy on vs, O re-
demer, whiche art easy to
be intreated, not that we
be worthy of thi merci, but

geue

die magis magisque
graves pluresque poe-
ne imminere ceruici-
bus nostris vident. Non
hic de tua asperitate
conquerimur mise-
ricordissime domi-
ne, sed tuam potius
misericordiam intuemur: quod
longe grauiores pla-
gas commeriti sumus.
Nos vero abs te mi-
sericordissime domine
precamur, non quid me-
ritis nostris dignum sit
consideres aut perpe-
das: sed potius quid
deceat misericordiam tuam, si-
ne qua ne angeli quod
in celo consistere pos-
sunt, nedum nos vasa
luti infirma. Misere-
re nostri redemptor noster,
qui facillime exoraris,
non quod nos misericor-
dia tua digni sumus:

sed

sed hanc gloriā nō
mini tuo dato. Ne
patiaris Iudeos, Tur
cas, reliquosq; qui
vel non nouerunt te
vel gloriæ tuæ inui
dent, perpetuò de
nobis triumphare,
& dicere: vbi deus,
vbi redemptor, vbi
seruator, vbi spon
sus illorum est. Hec
contumeliosa verba
& conuitia in te do
mine redundant, dū
ex malis nostris bo
nitatem tuam existi
mant, nos derelin
qui putant, quos e
mendari nō cernūt.
Cum semel in nauis
gio dormires, & cō
pestas subito exorta
minaretur mortem
omnibus qui in na
ui erant.

Orators.

geue thou this glory but
to thine owne name: suf
fer not that the Jewes,
Turkes, & the rest of the
Paganes, whiche either
haue not knowen the, or
do enuy thy glory, shulde
cōtinually triumph ouer
vs, and say: wher is their
God, wher is their rede
mer, where is their saui
our, where is their bride
grome, & they thus boast
on: These opprobrious
wordes & vpbraidynge
redound vnto the O lord,
whyle by our euils, men
weigh & esteeme thy good
nes: they thinke we be for
saken whom they see not
amended. Once when
thou slepst in the ship, & a
tempest suddenly arising
thy nedde beach to al in the
ship.

Prayers

Thy, thou awokest at the
outcry of a few disciples,
and streight way at thine
almightie worde the wa-
tes couched, the wyndes
fel, the storme was soden-
ly turned into a great cal-
me. The Dombe Waters
knew their makers voice
Howe in this farre grea-
ter tempest, wherein not a
few mens bodies be in
daunger, but innumerable
sollers: We beseeche the at
cry of the holy church whi-
che is in daunger of drou-
tyng & thou wilt awake.
So many thousandes of
men do crye, Lorde, saue
vs, we perish, the tempest
is past mans power: yea,
we se that the endeoures
of them that wolde helpe
it, do turne cleane a con-
trarie

uierat, ad clamorem
paucorum discipulo-
rum excitabaris. & co-
tinuo fluctus quieue-
runt, ventus cessauit, te-
pestas in magnam tran-
quillitatem conuersa est.
Aquę mutę creatoris
vocem agnouerunt, in
hac autem longe graui-
ore tempestate, in qua
non paucorum hominum
corpora in discrimen
veniunt, sed innumera-
biles animę periclitantur.
Ad vocem vniuersę ec-
clesię tuę dñe precamur
vt vigiles, quę nunc in
periculo submersiõis
est. Tot iam milia ho-
minum clamitant, dñe
serua nos periculum, tempe-
stas hæc humanam po-
tentiã superat, immo ve-
ro conatus eorum quilli
presidium ferret, in con-
trarium

trariū auertē? Quod
hoc prestabit solum
verbū tuū est verbo
solū oris tui dicito:
Tempestas cessa, &
cōfesti tranquillitas
expetita apparebit.
Quot milibus ipio-
rū peccisses, si in ci-
uitate Sodomæ vel
decē inuēti fuissent;
nūc vero tot milib⁹
hoīm gloriā nomīs
tui amātiū, & ppter
decorē dom⁹ tuę ge-
mentū. Non horum
precibus adductus
iram remittes, & cō-
suetarū antiquarūq;
misericordiarum tu-
arum recordaberis.
An non diuina sapi-
entia tua nostrā stul-
ticiā i gloriā tuā
cōuerteret? An nō ma-
lorum improbitatē

in

Prayers.

trary wat. It is thi word
that must do the deed lord
Jesu, Only say thou with
a worde of thy mouth:
cease o tēpest, & furthwith
shal the desired calme ap-
peare. Thou wouldest
haue spared so mani thou-
sādes of most wicked mē,
yf in the cytie of Sodome
had ben found but .x. good
men: Now here be so ma-
ny thousandes of men whi-
che loue the glory of thy
name, whiche sigh for the
bountie of thi house, & wilt
thou not at these mens
prayers let go thine anger
& remēber thyne accusto-
med and olde mercies:
Shalt thou not with thy
heauēly policy turne our
folly into thi glory: Shalt
thou not turne y wicked
mens

Prayers.

mens evils to thy church
thys good: For thy merci
is wont then most of al to
succour whē the thynges
is with vs past remedy, &
neither y^e might, nor wise-
dome of men can helpe it.
Thou alone bringest thin-
ges that be neuer so out of
order, into order agayne:
whiche art the onely au-
thour and mainteyner of
peace. Thou framedst
that old confusion whiche
we cal Choas, wherein with-
out order, without fashio
confusely lay the discor-
daunt seedes of thynges,
and with a wonderfull
order the thynges that of
nature fought together,
thou diddest alpe & knyght
in a perpetuall bande.

But howe muche greater
confusion

in ecclesiæ tue bonū
cōmutabis? Tum e-
nī misericordia tua
solet omnia subleua-
re, cum res nobis im-
medicabilis esse vi-
detur: nec potentia,
aut sapiētia humana
corrigi potest. Tu
solus res etiā inordi-
natissimas in ordinē
adducis: qui solus au-
thor, conferuatorq;
pacis es. Tu antequā
confusionem quam
Chaos appellamus
formauisti, in qua
sine ordine, sine mo-
do, perturbatē discor-
dia semina rerum ia-
cebant, & admira-
bili serie res natura
sua pugnantes, vin-
culo perpetuo copu-
lauisti & colligauisti
Quāto quēso maior
confusio

confusio est hęc, vbi
nulla charitas, nulla
fides, nulla copula-
tio amoris, nulla le-
gũ, nulla magistra-
tum reuerētia, nul-
la opinionum con-
sensio, sed quasi in
perturbatissimo cho-
ro, vnusquisq; diuer-
sum canit. In coelesti-
bus planetis nulla
est dissensio, elemē-
ta suas sedes tenent,
vnumquodq; cōsti-
tutum sibi officium
facit. Ex sponsam tu-
am cuius causa om-
nia facta sunt, conti-
nua sic dissensione
perire & labefactari
permittis? Malos ne
spiritus seditiōis au-
thores atq; admini-
stros in ditione tua
tolis olup on line
biluinoz

Malos:

confusion is this where is
no charite, no fidelitie, no
bondes of loue, no reue-
rence, neither of lawes
nor yet of rulers, no agre-
ment of opinions, but as
it were in a misordered
quyre, every man singeth
a contrary note. Among
the heavenly planetes is
no discension, all. iiii. ele-
mentes kepe their place,
every one do their office
wherunto thei be appoin-
ted. And wilt thou suffre
thy spouse, for whose sake
all thynges were made,
thus by continuall discor-
des to perishe and go to
wreke? Shalt thou suffer
the wicked spirites, whi-
che be authours and wor-
kers of discorde to beare
such a swynge in thy king-
dome

Prayers

domie unchecked: Shalt thou suffer the strong captain of mischief whom thou ones overthrowest, againe to invade thy tentes and to spoile thy soldiers: When thou wert here a man conuersant amonges men, at thy voice fled the devils. Sende furthe we beseeche the, O lord, thy spirite whiche maye drive awaye out of the brestes of all the that professe thy name the wicked spirites, maysters of riot, of couetise, of vaine glory, of carnall luste, of mischief, and of disorde. Create in vs, O our God and kyng, a cleane heart, and reneue thy holy spirit in our brestes, plucke not from vs thy holy gost.

psal

l.i.

Render

fine vlla reprehensio-
ne ita regnare per-
mittes? potentē ne il-
lum iniquitatis ducē,
quē semel deieceras,
castra invadere & mi-
lites tuos spoliare si-
nes? Cum hic in ho-
minibus versabar is-
tā vocem tuam fugie-
bāt demones. Emit-
te quęsumus domi-
ne spiritum tuū, qui
ē pectoribus omniū
nomen tuum profi-
tentium, malos spi-
ritus, magistros in-
temperantię, avaritię,
vanę glorie libidinū,
scelerū, discordię a-
bigat. Crea in nobis
rex & deus noster cor mu-
dū, & spm sctm tuū
ī pectorib⁹ nris reno-
ua, nec spm sanctum
tuū auferas a nobis.

Restitue

Restitue nobis fru-
ctū salutaris sanita-
tis tue, et spū princi-
pali corrobora spōl
sū, pastoresq; eius.
Hoc spū reconcilia-
sti coelestia terrestri-
bus, hoc formasti ac
reduxisti tot linguas,
tot nationes, tam di-
uersa hominū gene-
ra in vnū corpus ec-
clesiæ, quod corpus
eodē spū copulatur
capiti. Hunc spiritū
si ī omniū hominū
cordibus renouate
digneris, tū extir-
pe quoq; miserie ces-
sabit, aut si nō ces-
sauerint, ad fructū
saltem, vilitatemq;
diligentiū te traducē-
tur. Siste hāc dñe lē-
su cōfusionem, hoc
horribile Chaos in

ordi-

Prayer

Reber vnto vs the ioy of
thy sauing health & with
thy principal spirit, streng-
then thi spouse & the herd
men therof. By this spirit
thou reconciledst & yea-
ly to the heavenly, by this
thou diddest frame and re-
duce, so many tenges, so
many nations, so many
kynndry sortes of men into
one body of a church, whi-
che body by þ same spirit
is knyt to the their head.
This spirit if thou wylte
bouchesafe to renue mall
mens heartes, than shall
also these foreen miseries
cease, or if they cease not,
at least they shal turne to
the profite & auayle of the
whiche loue the. Stey
this cōfusion, set in order
this horrible Chaos (

lorde

Prayers

Lord Jesu) let thy spirit
stretche out it selfe vpon
these waters of euil wa-
ueryng opinions. And be-
cause thy spirite, whiche
accordyng to thy prophe-
cies sayng conteineth all
thinges, hath also the sci-
ence of speakyng: make y
like as vnto al the which
be of thy house, is all one
light, one baptisme, one
God, one hope, one spirit:
so thei may also haue one
voice, one note and song,
professyng one catholike
trueth. Whē thou diddest
moūt vp to heauē trium-
phantly, thou threwest a-
bout frō above thy preci-
ous thinges, thou gauest
giftes amōgest men, thou
dealest sundry rewarde
of thi spirit. Renue again

ordinem adducito?
expande spiritum tu-
um super aquas ma-
le fluctuantium opi-
nionum, & quia spi-
ritus tuus, qui iuxta
prophete sentētiā
continet omnia, sci-
entiam etiam habet
vocis. Effice vt quē-
admodum omnibus
qui ī domo tua sunt,
vnum lumen, vnus
baptism⁹, vnus deus
vna spes, vnus spiri-
t⁹: Sic vnā quoq; ha-
beant vocem, vnā
cātilenā, vnū sonum
vnā catholicā verita-
tē pfitentes. Cum in
coelū gloriose ascēdi-
sti, demisisti de celo
res p̄ciosissimas: de-
disti dona hoībus,
varia numera spirit⁹
diuifisti, renoua dñe
de

de celo veterem bo-
nitatem: da nunc ec-
clesie labefactam,
& inclinam, quod il-
li emergenti, & exor-
ienti initio dederas
Da principibus ma-
gistratibusque grati-
am timoris tui: ut sa-
ta rempublicam su-
am gubernent, qua-
si statim tibi regi re-
gum rationem red-
dituri. Da sapienti-
am semper assistri-
cem illis, ut quod-
cumque optimum fa-
ctu fuerit, & animo
provideant: & factis
persequantur. Da epi-
scopis tuis donum
prophecie, ut san-
ctas scripturas non
ex suis ingeniis: sed

tua

prayers;

from above thy olde bofi-
teshines, geue that thyng
to thy churche now fayn-
tyng & growyng doune-
warde, that thou ganest
vnto her shotyng vp at
her first beginning. Geue
vnto princes & rulers the
grace to stande in awe of
the, that thei so may guid
the comon weale as they
shuld shortly redre accou-
tes vnto the that art the
kyng of kynges. Geue
wisedome to be alwaies
assistent vnto them, that
whatsoener is best to bee
done, they may espye it in
their mynde; and pursue
the same in their doynges
Geue to the byshops the
gift of prophesy that they
may declare and interpret
holy scripture, not of their
owne

Prayers:

o'one brayne, but of thine
inspiryng. Geue them the
threfolde charite, whiche
thou ones demaundest of
Peter: what tyme thou
diddest betake vnto him
the charge of thy shepe.
Geue to the priestes the
loue of sobernes, and of
chastite. Geue to thy peo-
ple a good wyll to folowe
thy cōmaundementes: &
a redynes to obey suche
persons, as thou hast ap-
pointed ouer them. So
shall it come to passe, yf
through thy gift thy prin-
ces shall cōmaunde that
thou requirest, if thy pa-
stours and herdmen shal
teache the same, & thi peo-
ple obey them bothe: that
the olde dignitie and trā-
quilitie of the church shal

l.iii.

returne

tua inspiratione de-
clarent, & interpre-
tentur. Da triplicem
illis charitatem quā
a petro requirebas:
quando illius curae
oues tuas commisi-
sti. Da sacerdotibus
tuis temperantie, ca-
stitatisq; amorē. Da
populo tuo studium
sequendi mādata tua
& promptitudinem
obediendi iis, quos
tu super illos consti-
tuisti. Ita fiet vt si lar-
gitate tua principes,
ea imperent, quae tu
precipis, pastores
eadem doceant, po-
pulus vtriusq; pare-
at: veteris ecclesie di-
gnitas, trāquillitasq;
cum ordinis conser-
uatione

uatione ad gloriam
nominis tui reflore-
scat. Niniuitis peper-
cisti mori addictis,
statim ut ad peni-
tentiam conuersi fu-
erant, & domum tu-
am inclinantem iam
& corruentem despi-
cies, que vice sacci
gemitus, vice cinerū
lachrimas profun-
dit? Promisisti re-
missionem conuer-
sis ad te; at hoc do-
num tuū est, ut quis
cum toto corde suo
ad te conuertatur ut
omnis bonitas no-
stra ad gloriā tuam
redundet. Tu factor
es, refice opus tuum
quod formasti: tu re-
demptor es, serua
quod emisisti: tu ser-
uator

Prayers.

returne agayne with a
goodly order vnto þe glory
of thy name. Thou spa-
redst þe Niniuites appoin-
ted to be destroyed, as sone
as thei couerted to repen-
taunce. And wylte thou
dispyse thy house falling
downe at thy feete whiche
in steade of sacke clothe
hath sighes, & in steade of
ashes teares? Thou pro-
misedst forgiveness to such
as turne vnto þe, but this
selfe thing is thy gifte, a
manne to turne with his
whole heart vnto the, to
the intent al our goodnes
shulde redound vnto thy
glory. Thou art the ma-
ker, repayre thy worke
that thou hast fashioned.
Thou art þe redeemer, saue
that thou hast bought.

Thou

Prayers.

**Thou art the saviour, suf-
fer not the to perishe that
do hang on the. Thou art
the lord and owner, cha-
lenge thi possessiō. Thou
art the heade, healpe thy
membres. Thou art the
kyng, geue vs a reuerence
of thy lawes. Thou art
the prince of peace, breath
vpon vs brotherly loue.
Thou art the God, haue
pitie on thy humble bese-
chers: be thou accordyng
to Paules sayng, al thin-
ges in al men, to the entē
the whole quere of thy
Churche with agreyng
myndes and consonant
voices for merci obtained
at thy handes, may geue
thākes to the father, sōne
& holy gost: whiche after**

L.iii.

the

uator es, ne sinas pe-
rire qui tibi innitun-
tur: tu dominus es,
& possessor, vendi-
ca possessionem tu-
am, tu caput es, opē
fer membris, tu rex
es, da nobis legum
tuarum reuerentiā:
tu princeps pacis es
aspira nobis frater-
nam charitatem: tu
deus miserere sup-
plicum tuorum, sis
(vt beatus paulus lo-
quitur) omnia in om-
nibus, vt vniuersus
ecclesiæ tuæ chorus
consentientibus ani-
mis, et vocibus con-
sonantibus: gratias
de misericordia in-
uēta agāt p̄ri filio et
sp̄ui sancto, qui pro
p̄fectissio cōcordiæ
exemplo

exēplo psonarū p-
prietate disti guūtur
& cōiūctione nature
adunāt, quib' laus,
& gloria ad omnem
aeternitatem. Amen.

Precatio pro bona fa-
ma conseruanda.

Sapiēs ille, q
tibi à secretis
fuit (p̄r coe-
lestis) docuit hone-
stam famam thesau-
rū esse preciosum iis
verbis: melius est ha-
bere nomē bonū q̄
vnguēta p̄ciosa, hāc
vero rē tā bonā, tāq̄
excellētē neq̄ cō-
parare, neq̄ retinere
sine tuo adiumento,
p̄sidiūq̄ possum?
bonę verō famę ca-
put reuera, fonsq̄
est vita inculpara.
Hoc igitur in pri-
mis

Prayers.

the most perfect example
of cōcorde be distincted in
propertie of persons, and
one in nature, to whom
be praise and glory eter-
nally. Amen.

A prayer for the keepyng of
a good name.

That wise mā whi-
che was priuy of
thy secretes (o hea-
uenly father (taught vs
that an honest name is a
treasure right p̄cious,
when he sayeth: better it
is to haue a good name,
then p̄cious oymētes
But this so excellent and
good thyng we neither
can get nor kepe, but by
thy ayde and helpe. Now
surely the well & fountaine
of a good name is a fault-
lesse life: This therfore in
especial

Prayers

especial we demaunde and
traue of the, O lord al-
mightie, yet neuerthelesse
forasmuche as oftentimes
innocency and faultles li-
uyng is not ynough, nei-
ther yet a sure buckeler &
defence, namely against
suche as vnder their lip-
pes beare the poyson of
serpentes: yea, and oft ty-
mes it happeneth, that
when we suppose to be a-
monges our trustie fren-
des, we dwel with Ezechi-
el among scorpions and
venemous serpentes, we
cry with thy holy prophe-
tes, O lord deliuer my
soule from wicked lippes,
and a gileful tong, but yf
neuertheles it be sene to
thy goodnes to exercise

l.b.

this

mis rogamus & emē-
dicamus abs te do-
mine omnipotēs. Et
quoniā persape in-
nocentia, vitāq; īcul-
pata, neq; satis per se
valent, neq; satis fir-
mum scutum, & pre-
sidium sūt aduersus
eos, qui sub labiis su-
is venenum serpen-
tum gestant: & fere
plerūq; quādo cum
fidis amicis nqs esse
arbitramur, cum E-
zechiele inter scor-
piones, & venenata
animalia habitamus
cum sancto prophe-
ta clamamus: Domi-
ne libera animā meā
à labiis iniquis, & à
lingua dolosa: quod
si hoc benignitati
tuæ videatur, vt fa-
mulos tuos hac af-
flictione

afflictione exerceas, q̄
possit melius ad pi-
etate religionemq̄
adduci, cōcede que-
sumus, vt cū Paulo
fortissimo Achleta
tuo per ignominiā
et gloriam, per infamiam et bonā famā,
in mandatis tuis p̄
Iesū Christū p̄mane-
as: qui quādo hic
in terris ambularet,
cōuitijs, ignominijs
maledictis īcessaba-
tur, exigitabatur vt
Samaritanus, vini
potor, seductor po-
puli, demonium ha-
bens: qui nūc tecum
in gloria simul re-
gnat cū spiritu san-
cto. Amen.

Precatio contra cu-
ram mundanā.

Benig-

Prayers.

this affliction, to p̄ intene
they may better be brou-
ght to godlynes & perfec-
tiō: Graue (we the pray) p̄
with Paule thy most va-
liaunt chāmpion we may
by reproche and glory, by
infamy and good name, a
byde styll in thy cōman-
dementes, through Iesu
Christ, whiche also him-
self (whē he walked here
in yearthe) was reuyled,
flaundered, euil spoken of
and called to his teeth a
Samaritane, a wine drin-
ker, a disceiuer of the peo-
ple, & one that had a deuil
The same now reigneth
with the in glory together
with the holy gost. Amen

A prayer against worldly
carefulness.

O most

Prayers.

Moost deare and
tender father, our
defendour & nou-
risher, indue vs
with thy grace that we
may cast of y great blynd-
nes of oure myndes and
carefulnes of worldely
thynges, and maye put
our whole study and care
in keepyng of thy holy
lawe. And that we maye
laboure & trauaile for oure
necessities in this life, like
the birdes of the ayre, and
the lillies of the feld with
out care. For thou hast
promised to be careful for
vs, and hast comaunded
that vpon the we shulde
cast all our care, whiche
liuest and reignest world
without ende. Amen.

A prayer

Renignissime
me et idul-
gentissime
pater deus noster
et nutritor, imbue
nos gra tua, vt cecita-
te mentiū nostrarū,
et huius mundi cura
reiecta, omne studiū
curamq; nrām in mā-
datis tuis conseruan-
dis ponamus, et vt
sine cura quasi volu-
cres coeli et lilia agri
laborē, industriāq;
suscipiamus, quia tu
promisisti te curatu-
rū p nobis, et prece-
pisti, vt omnē curam
nostram in te conii-
ceremus, qui viuis et
regnas ad æternita-
tem. Amen.

Precatio

Precatio cōtra supbiam
& libidinē. Eccle. xxiii.

Dñe p̄r, & deus
vite meę, ne
dereliqs me
ī cogitatu illorū. Ex
tollētiā oculorū me
orū ne dederis mihi
& oē desiderīū auer
te ā me. Aufer ā me
vētris cōcupiscētias
cōcubitus cōcupiscē
tię ne apphē. Jāt me,
& aīo irreuerēti & ī
frunito ne tradas me

Alia precatio contra
superbiam:

In Omne Iē
su Christe
in summa
potētiā mi
tissime, ī summa ex
cellētia humaniss
me, immo verō vo
luntate tua humill
me, eam mētem, spi
ritūmq;

Prayers.

A prayer against pryde and
unchastnes. Eccle. xxiii.



Thou lord fa
ther & God of
my lyfe, let me
not vse proude
ly to lōke, but turne away
from me al filthy desires.
Take from me the lustes
of the body, let not the de
sires of vncleanesse take
holde vpon me: & geue me
not ouer into an vncham
fast and obstinate minde.

Another prayer against
pryde.



Lord Christ in
moſte mightye
power, moost
meke, & in grea
test excellēcy,
moſt lowly, yea, of thine
owne wyll moſt humble,
geue vnto me thy mynde
and

Prayers

and spirite that I maye
knowledge my wekenes
leanened & infected with
malitiousnes, & throughe
thyne example I may be
humble & meke, whiche
haue no cause to boast mi
selfe. Things of þ world
be vncertayne, lent for a
short vse. The body is fa
dyng, fraile, & filthy, the
mind is blind & froward,
whatsoever I haue of
myne owne: it is naught,
If I haue any goodnes,
it is of god, and not of me
knowyng this feblenes
of my selfe, why shulde I
magnifye my selfe: And
specially sith thou lord of
heauē and yearth, beyng
of suche wonderful excel
lency diddest humble thy
selfe to the lowest state of
men

ritūmque largire, vt
imbecillitatem meā
agnoscā fermēta
tam malicia atque infe
ctam: vt qui nullam
habeo gloriādi cau
sam, tuo exēplo hu
milis mitisq; sū. Hu
mana omnia incerta
sunt, ad breuē vsum
concessa. Corpus ca
ducum, fragile, for
didū, mens ceca, & p
uersa quicquid habeo
meū, malū est: quic
quid habeo bonum,
dei est, & nō meum.
Hanc igitur imbecil
litatē agnoscēs, quor
meipsum magnifa
cerem. Precipue ve
rō cum tu domine
cceli & terrae, quan
do in admirabili ex
cellētia eras, tei
psum ad infimam
hoīm

Prayers.

hōm cōditionē ab-
ieceris, cōcede mihi
verā humilitatē, vt
ad verā gloriā extol-
li possi: qui viuis et
regnas cū p̄re et spū
sācto ad omnē æter-
nitatem. Amen.

Precario cōtra inuidiā.



Omine i-
uētor, fa-
stōrque
omnium,

dispensatorq; dono-
rū tuorū, qui largi-
sima beneficētia tua
diuidis, tribuēdo v-
nicuiq; plus q̄ pro
meritis: singulis ta-
men satis, vt nullam
habeamus indigna-
tiōis, aut iuidiæ cau-
sam, cū tu de tuo des
omnibus, etiam iis,
qui non cōuertī sūt,

et

men, graunt me true hu-
militie that I may be ex-
alted to the everlastyng
glory, which liuest & reig-
nest with the father & the
holygost for ever. Amen.

A prayer against enuy.



ORDE, the
inuentour and
maker of al thin-
ges, and dispo-

ser of thy giftes, whiche
thou bestowest of thi boū-
teous liberalite, geuyng
to eache man moze than
he deserueth, vnto eache
mā sufficiently, so that we
haue no cause of grudge
or enuy, like thou geuest
vnto al mē of thine owne
and vnto such as deserue
it not, and to eache man
sufficient.

Prayers.

sufficiently towarde the
heauēly blessednes: graūt
vs that wee bee not enuy-
ous, but quietly content
with thy iudgement and
the disposyng of thy gyf-
tes and benefites. Graūt
vs to be thākeful for that
we receiue, and not to
inurmure secretely with
our selves against thi iud-
gement & blessed wyll, in
bestowynge thy free bene-
fites, but rather that we
loue and praise thy boun-
teous liberalitie as well
in others as in our self,
and alwaies magnifie
the **Q**lorde, the wel
of all gyftes and
goodnes. To the
be glory for

euer.
Amen.

A praier

et vnicuique suffici-
enter ad celestē bea-
titudinē: concede vt
nequaquam inuidiosi sed
iudicio tuo, et dono-
rum tuorum, benefi-
ciorumque dispositio-
ne contenti simus.
Concede nobis, vt
grati simus pro iis
quę accipimus, neque
secrete nobiscum cō-
tra iudiciū tuū, san-
ctamque in collocan-
dis gratuitis benefi-
ciis voluntatē mura-
muremus: sed poti⁹
amem⁹, laudemusque
liberalē benefici-
am tuā, cū in ceteris,
tum in nobis ipsis, et
semper te dñe fontē
bonorum oīm, boni-
tatisque magni facia-
mus. Tibi gloria ad
eternitatem. Amen.

Domine

Prayers.

Contra iram.



Omnis le
su Chre.
q̄ dixit
ras vnū.

que nec irascentem
fratri suo, reū esse iu
dicii: q̄q̄ secreto tuo
iusto iudicio om
nem vindictam vlti
onemq̄ assidue re
seruas: per immensā
misericordiā tuā lar
gire nobis, vt nulla
ratione in aliquā in
temperiem ira, & cu
piditate vlciscēdi di
labamur: sed perpe
tuo non solum diui
num preceptum tu
um quod precipit, vt
beneficiamus iis qui
oderunt nos: & ro
gemus pro iis, qui
male de nobis lo
quunt: memoriate

neamus

A prayer against anger.



ORDE Jesu
Christe whiche
saindest, whoso
euer is angrye

with his brother, shalbe
giltye of iudgement: whi
che also doest reserue fro
tyme to tyme al vengeaunce
and displeasure to thy se
crete and iust iudgement:
Graunt vs of thy great
mercy that by no maner
of occasion we fall not in
to disordering of our selfe
by anger and desire of re
uēgyng, but that we may
alway remēbre, not onely
thi godly cōmaundement
whiche chargeth vs to do
wel to them that hate vs
and to pray for them that
saye euil by vs: but also
that we beate in mynde
thy

Prayers:

thy holy example whiche
diddest praye for the that
cruelly crucified the. To
the with the father & holy
gost be glory everlastyng.
Amen.

A prayer in aduersitie.

O LORD God
without whose
wyl & pleasure a
sparowe dothe
not fal vpon the grounde,
Seyng it is thy Wyll and
permyssyon that I shulde
be in this misery and ad-
uersitie: Seyng also that
thou doest punishe me
with aduersitie, not to de-
stroy me & cast me away,
but to cal me to repentaunce
and to saue me. For Whō
thou louest, him dost thou
chastise. Furthermore,
t.i. seyng

neamus, sed etiā sā-
cti exēpli tui recor-
demur qui pro cru-
delit̃ cruci affligēti-
b9 te, ꝑcabaris Tibi
cū ꝑre, et spū sancto
sit sēpiūna gl̃ia. Amē

In rebus aduersis.

Domine de-
us sine cuius volun-
tate ne passer quidē
in terram cadit, quā
voluntate ꝑmissio-
nēq; tua in hac mise-
ria et calamitate sum;
cum me iis æruma-
nis adfligas nō ad
destruendum proti-
nus et abiiciendum,
sed ad seruādum et
ad ꝑoenitētiā reuo-
cādum, quem enim
diligis hūc castigas:
cum res aduersæ et
pertur-

Prayers.

p̄bātē efficiāt patiē-
tiam, et qui p̄turbati
onē aliquā patiēter
fert, hic similis effici
t̄ capiti & seruatori
n̄ro ch̄ro. Cū deniq;
in omni miseria &
aerūnis (quia p̄cipis
vt iuocarē te tēpore
tribulationis & pol-
licitus es te auditurū
adiuturūq; me) cer-
tō p̄suasus sim de cō-
solatione abs te reci-
piēda: concede omni
potēs deus & mise-
ricors pater, vt i om-
nib; rerū motib; ac
p̄turbationibus sine
egritudine animi ac
murmuratione, sine
examinatione & de-
speratiōe quieti sim;
ad laudādū & mag-
nificandū te, ad vni-
uersam spem fiduci-

amq;

seyng afflictio and aduer-
sitie worketh patience, &
who so patiently beareth
tribulation, is made like
vnto oure sauour Christ
our head. Finally seyng
that in al tribulation and
aduersitie, I am in assu-
raunce of cōfort at thy gra-
tious hād. For thou hast
cōmaunded me to cal vpō
the in the tyme of tribula-
tion, and hast promised to
heare and succour me.

Graunt me therfore, o al-
mightie God & mercifull
father, in all trouble & ad-
uersitie to be quiet, with-
out impatience and mur-
muring, without discour-
ragyng and desperation,
to praise & magnifye the,
to put my whole trust &
cōfidence in the, for thou
neuer

Prayers.

neuer forsakeſt them, that
truſt in the, but workeſt al
for the beſt to them that
loue the, & ſeke the glory
of thy holy name. To the
be glory for euer. Amen.

A prayer in proſperitie.

Geeue the than-
kes o **GOD** al-
mightie, whiche
not alonely haſt
endued me with þ giftes
of nature, as reaſon, po-
wer, and ſtrength, but al-
ſo haſt plentifully geuen
me the ſubſtaunce of this
worlde: I knowledg (o
lorde) that theſe are thy
giftes, and confeſſe with
holy ſainct James that
there is no pfect nor good
gift but it commeth from
the (**O** father of lightes)
whiche geueſt frely, and

acq̃ noſtrā i te collo-
cādā q̃a tu nūq̃ deſe-
ris fidētes tibi, ſz ad
optimū cōuertis oīa
iis q̃ diligūt te, & que-
rūt gl̃ā ſancti noīſ
tui. Tibi gl̃ia ad eter-
nitatem. Amen.

In rebus proſperis.

Rarias ago ti-
bi deus omni-
potēs q̃ nō ſo-
lū donis naturæ me
ībuiſti, ratiōe, potē-
tia: viribus ſed copi-
oſe facultates huius
mūdi largitus es.
Hec ego cōfiteor do-
mine tua eſſe dona,
et cū ſancto Iacobo
agnosco nullū per-
fectum, nullum bo-
num donum eſſe,
quod nō abſ te de-
ſcēdat (pat̃ luminū)
qui

qui das affluēt & ne
mini exprobras. Cōfi-
tebor cū ppheta Ag-
geo aurū tuū ēē, argē-
tū tuū esse: te ea q̄b̄
tibi volupe est dare:
piis vt dispēsatōres
diuisorēsq; illorū sit
impiis vero, ad illo-
rum damnationem
aceruādā atq; accu-
mulandā. Quā obrē
benignissime pater,
humillime obsecro,
et rogo abste, vt s̄c-
to tuo spiritu for-
mes ī me fidele cor,
manūq; paratam ad
diuina dona secūdū
placitū, voluntatēq;
tuam distribuenda:
vt ne hic accumulē,
vbi fures diripiunt,
et tinea exedunt:
sed aceruē thesauros
ī celesti regno tuo,

vbi

Orators.

castest no mā in the teeth.
I knowledge with y pro-
phete Agge, that gold is
thyne and siluer is thyne,
and to whō it pleaseeth y,
thou geuest it, to the god-
ly that they maye be thy
disposers & distributours
therof, and to the vngod-
ly to heape vp their dam-
nation withal. Wherefore
my most merciful God, I
hūbly beseeke & desire of y
to frame in me with thi ho-
ly spirit a faithful heart &
ready hande to distribute
these thy good giftes ac-
cording to thy wyll and
pleasure, that I treasure
not vp here where theues
may robbe, and moches
corrupt, but to treasure in
thy heauenly kyngdome,
where neither thete maye
steale

Prayers.

steale, nor mothe defile, to
my owne comfort (whom
of thi mercy thou hast pro
mised toeward therfore)
to y good example of the
humble and weake of thy
congregation, and to the
glory of thy name. To
whom with thy sone and
holy gost be all honoure
and praise, worlde with
out ende. Amen.

A fruitfull praier to be sayde
at all tymes.



Mercyful God,
graunt me to co
uet with a feruent
mynd, those thin
ges which may please the
to serche them wisely, and
to knowe them truely, &
to fulfil them perfectly to
the laude and glory of thy
name. Oorde my luyng,

230

t.iii.

so

vbi neq; fur expilat;
neq; tinea exedit, ad
consolationē meam,
quæ pro mīa tua te
cōpēsaturū pmisisti
ad humiliū et infir
morum ī ecclīa tua
cōsolationem, & ad
nominis tui glā Cui
cū filio et spiritu sã
cto sit omnis honor
et laus ad omnem æ
ternitatē. Amen.

Fructuosa pcatio quis
tempore dicenda.



Misericors de
us, concedē,
vt quę tibi
placita sunt, feruenti
animo ea cupiam, sa
pienter inquirā, ve
rē cognoscā, pfectē
impleam, ad nomi
nis tui laudē et glo
riam. Guberna vitā
meam, vt ea faciam
quæ

quæ tu requiris: da
gratiā, vt ea obtineā
quæ animæ meæ
sunt apertissima: bone
domine, viam meam
rectam stabilēq; fa-
cito, vt nec p̄ rebus
prosperis aut aduer-
sis cadam, sed pro-
speris in rebus a-
gam gratias, et ad-
uersis in rebus pati-
entia muniar: vt ne-
q; alteris efficiar, nec
alteris deprimar: vt
nulla re leter, quæ
non me ad te exciter:
nec p̄ ullis rebus āgar
nisi quæ me auertāt
abs te: vt nemini p̄-
ter te placere studeā
nec vlli p̄ter te
displicere formidē:
humana quæso do-
mine omnia prop̄
te vilescant, nec vl-

Prayers.

so that I maye do that
whiche thou requirest of
me, & geue me grace that
I may obtaine those thin-
ges, whiche be most cōue-
nient for my soule. Good
lorde make my waye sure
and streight to the, so that
I fal not betwene prospe-
ritie, and aduersitie, but
that in prosperous thin-
ges I may geue the than-
kes, and in aduersitie be
patient, so that I be not
lift bp with y^e one nor op-
pressed with y^e other. And
that I may reioyce in no-
thyng, but that whiche
moueth me to the, nor to
be soxy for nothyng, but
those thinges whiche dra-
weth me frō the, desirynge
to please no body nor fea-
ring to displease any besy-

la

Des

Prayers.

Des the. Lord let al world
ly thynges be vile vnto me
for the, let me not be mery
with the ioy that is with
out the, and let me desire
nothing besydes the. Let
that labour delight me
whiche is for the, and let
all the rest wery me, whi-
che is not in the. Make
me to lift my hearte ofty-
mes to the, and when I
fal, make me to thinke on
the, & be sorpy with a sted-
fast purpose of amende-
ment. My God make me
humble without fainyng
mery without lightnes,
sad without mistrust, so-
brye without dulnes, true
without doblenes, fea-
ryng the without despera-
cion, trustyng in the with-
out presumpcio, tellyng my

t. iiii.

neigh

la leticia absq̃ te ex-
hilarer, neq̃ preter
te quicq̃ concupi-
scam. Labor qui p̃
te suscipitur, me de-
lectet, cetera omnia
fatigent me quæ nō
sunt in te. Fac me
semper ad te cor le-
uare: & vbi cecide-
ro, effice vt de te ite-
rum cogitem & fir-
mo emendandi pro-
posito indoleam.

DEVS meus, fac
me sine callidita-
te humilem: sine le-
uitate hilarem: sine
diffidentia tristē: si-
ne stupiditate so-
brium: sine simula-
tione verum: sine
desperatione timen-
tem tui: sine præsu-
ptione fidentē tibi;

proximi

proximi delicta sine
dissimulatiōe narrā
tē, verbo et exēplo
illos sine irrisiōe do
cētē, sine altercatiōe
obediētē, sine mur
mure patientē, sine
corruptiōe purum.
Benignissie dñe de
da cor mihi ita pui
gil, vt nulla me curi
osa cogitatio abs te
abstrahat: ita corro
boratū, vt nulla ani
mi affectio me depel
lat: ita stabile, vt nul
la illud res aduersa
frāgant. Dñe mi da
mihi intelligētiā ad
cognoscēdū te, dili
gētiā ad querēdū te,
cōsuetudinē vitæ ad
placēdū tibi, spē de
niq; ad cōplectēdū
te ppter preciosū sa
guinem immaculati a

ni

Prayers.

neighbour's faultes with
out dissimulatiō, techyng
them with wordes and ex
amples without mockyn
ges, obedient without ar
guyng, patient without
grudgyng, and pure with
out corruption. My most
louyng lord & God, gene
me a wakyng heart, that
no curious thought with
draue me frō þ, let it be so
strong, that no vnworthy
affection draue me backe
warde, so stable, that no
tribulation breake it. My
lord, graunt me wytte to
knowe the, diligence to
seke the, conuersation to
please the, & finally, hope
to embrace the, for the pre
cious blood sake of that im
maculate lambe our one
ly saviour Jesu Christ.

To

Praiers

To whō with the father
and the holy gost thre per
sons and one God, be all
honour and glory worlde
without ende. Amen.

A deuout praier vnto Iesu
Christ, called O Bone Iesu.



Bountiful Je
su, O swete Je
su, O Iesu the
sōne of the pure
virgyn Mari, ful of mer
cy & trueth, O swete Iesu
after thy great mercy,
haue pitie vpon me, O be
nigne Iesu I pray the by
the same precious blud,
that for vs miserable sin
ners thou werte cōtent to
shed in the aulter of the
crosse, that thou vouch
safe cleane to anoyde all
my wickednes, and not to

t.v.

dispile

gni vnici seruatoris
Iesu Chri. Cui cū pa
tre et spū scto trib
psōis et vni deo, oīs
honor & gloria ad
oēm eternitatē. Am.

Deuota oratio ad Ie
sum Christum.



Bone Iesu
O dulcis Ie
su, O Iesu,
fili Mariæ virginis,
plene misericordia
et veritate. O dulcis
Iesu, miserere mei se
cundum magnā mi
sericordiā tuā. O be
nigne Iesu deprecor te
p illū sāguinē preci
osum, quē p nobis
peccatorib' effundere
dignatus es ī ara cru
cis, vt abiicias oēs ī
iquitates meas, et ne
despicias hūc illū te
petentem

petentem, et hoc no-
men tuum sanctissi-
mum Iesum inuocare.
Hoc nomen Iesus, no-
men dulce est: hoc no-
men Iesus, nomen salu-
tare. Quid enim est Ie-
sus, nisi saluator? O
bone Iesu qui me cre-
asti et redemisti tuo
precioso sanguine, ne
permittas me danari
quem tu ex nihilo cre-
asti. O bone Iesu ne
perdat me iniquitas
mea quem fecit om-
nipotens bonitas tua.
O bone Iesu reco-
gnosce quod tuum
est in me, et abster-
ge quod alienum est
a me. O bone Iesu
miserere mei dum
tempus est miseren-
di, ne perdas me in
tempore tui tremen-

di

Prayers:

dispile me humbly this re-
quyring, & vpon thy most
holy name Iesus calling.
This name Iesus is a
liuere name. This name
Iesus is þ name of helth,
for what is Iesus but a
sauoure? O good Iesus
that hast created me, and
with thy most pretious
blud redeemed me, suffre
me not to be damned who
thou hast made of naughte.
O good Iesu let not my
wickednesse destroye me,
who thy almightie good-
nes made and fourmed.
O good Iesu reknew-
ledge that is thine in me,
and wyipe cleane awaye
that draweth me fro the.
O good Iesu when tyme
of mercy is, haue mercy
vpon me, neither cōfōnde
me

Prayers.

me not in the tyme of thy
terrible iudgement. **O**
good Iesu, if I wretched
synner for my moost gre-
uous offences haue by thy
very iustice deserued eter-
nal paine, yet I appeale
fro thy righteousnes, and
stedfastly trust in thine in-
effable mercy. I doubte
not but thou wylt haue
mercy vpon me like a mild
father and merciful lord.
O good Iesu what profit
is in my blud, sins I must
descende into corruption.
Certainly they that be
deade shall not magnifye
the, nor likewise all they
that go to hel. **O** most
merciful Iesu haue merci
vpon me. **O** most sweete
Iesu, deliuer me. **O** most
meke Iesu, be vnto me
comfortable. **O** **JESU**

di iudicii. **O** bone
Iesu: si merui miser
peccator de uera tua
iusticia poenam eter-
nam pro peccatis
meis grauissimis: ta-
men appello a tua
iusticia vera ad tu-
am misericordiam
ineffabilem, misere-
beris mei vt pius pa-
ter et misericors do-
minus. **O** bone Iesu
quae utilitas in san-
guine meo dum des-
cendero in corrup-
tionem? Non enim
mortui laudabunt
te, neque omnes qui
descendunt in infernum.
O misericordissime
Iesu: miserere mei.
O dulcissime Iesu li-
bera me. **O** piissime
Iesu, propiti^{us} esto mi-
hi peccatori. **O** Iesu
admit

Prayers.

admitte me miserum
peccatore iter nume-
rum electorum tuorum.
O Iesu salus in te cre-
dentiū miserere mei.
O Iesu dulcis remis-
sio omnium peccatorum
meorum. O Iesu fili
virginis Mariæ in-
funde in me gratiam tuam
sapientiam, charita-
tem, castitatem, et hu-
militatem, ac etiam
in omnibus aduersi-
tatibus meis sapien-
tiam sanctam, ut pos-
sim te perfecte dilige-
re, et in te gloriari ac de-
lectari in secula seculi
lorum. Amen.

Precatio dicenda in ho-
ra mortis.

Domine Iesu, qui
es vnica
salus. vi-
uentium, vita eterna
omnium

accept me a wretched sin-
ner into the nombre of the
that shalbe saued, O Je-
su the helth of them that
belene in the, haue mercy
vpon me, O swete Iesu
the forgeuenes of all my
sinnes. O Iesu the sonne
of the pure virgyn Mari,
indue me with thy grace,
wisedome, charitie, cha-
stite and humilitie, yea &
stedfast patience in all my
aduersities, so that I may
perfectly loue the, and in
the be glorified, and haue
my onely delight in the,
world without ende. Amen

A prayer to be sayd at the
houre of death.

O Lord Iesu, whi-
che arte the onely
helth of al men li-
uynge, and the everlasting
life

Prayers

life of them whiche dye in
thy faith. I wretched sin-
ner geue & submit my self
wholy vnto thy most bles-
sed will. And I beyng
sure that the thyng cannot
perishe, whiche is comit-
ted vnto thy mercy: Wyl-
lyngly nowe I leane this
fraile and wicked fleshe
in hope of the resurrectiō
which in better wise shal
restore it to me againe. I
beseeche the most merciful
lorde Iesu Christ, p̄ thou
wilt by thy grace make
strong my soule against al
temptations, & that thou
wilt couer and defend me
with the buckeler of thy
mercy against al the assaul-
tes of the deuil. I see and
knowledge that there is
in my selfe no helpe of sal-
uation

oīmī fide tua mori-
ētū. Ego miser pec-
cator totum me tuæ
sacrae voluntati tra-
do, et submitto, et cū
certo confidā illud
perire non posse,
quod miæ tuæ com-
mēdatum est volun-
tariē: nunc fragilē, et
miserā carnē spe re-
surrectionis relinq̄,
quē lōgē melius mi-
hi eā iterum restitua-
et Obsecro te miserī
cordissime dñe Iesu
Chre, vt grā tua ani-
mā meā cōtra oēs tē-
tatiōes corroborez,
et vt scuto miæ tuæ
cōtra omnes insula-
tus diaboli tegas, et
munias. Video, et
agnosco nullā in me
spem salutis: sed om-
nē spem, et fiduciam
in

Prayers.

In tua misericordi bo-
nitate colloco. Nul-
la merita, nulla bo-
na opera habeo, que
coram te exponere
possim: peccatorum
verò & flagitiosorū
scelerum dñ magnā
cerno vim, sed mise-
ricordia tua spero
me in illorū esse nu-
mero, quibus tu nō
īputabis pōtā, sed
p iustis habebis &
p hēredibus vitę &
ternę. Tu misericors
mea causa natus, me
a causa fame sitimq;
perpeffus es, mea
causa concionatus
es, docuisti, precatus
es, ieiunasti, mea cau-
sa omnia opera bo-
na operatus es, mea
causa grauissias pœ-
nas, tormētāq; susti-
nuisti

uation, but all my confi-
dence, hope, & trust is in
thy most mercyfull good-
nes. I haue no merites
nor good workes whiche
I may alledge before thee:
Of sinnes & euil workes,
(alas) I se a great heape,
but thorough thi mercy I
trust to be in the nōbre of
them, to whō thou wilt
not impute their synnes,
but take & accepte me for
righteous and iust, & to be
inheritour of euerlastyng
life. Thou merciful lord
wert borne for my sake:
Thou diddest suffer both
hunger and thirst for my
sake, thou diddest preache
and teache, thou diddest
pray and fast for my sake:
thou diddest al good wor-
kes & deedes for my sake,
thou

Prayers.

thou sufferedst most gre-
uous paines & tormentes
for my sake. And finally,
thou gauest thy most pre-
cious body to dye, and thy
blud to be shed on y^e crosse
for my sake. Nowe moost
mercifull sauour, let all
these thynges profite me,
whiche thou frely hast ge-
uen me, that hast geueⁿ thi
selfe for me: let thy blud
clense, & washe away the
spottes & foulnes of my
synnes. Let thy righte-
ousnes hid and couer my
vnrightheousnes. Let the
merites of thy passion
and blud be the satisfac-
tion for my synnes. Geue
me Lorde thy grace that
my faith and saluation
in thy blud wauer not in
me, but euer be firme and

con-

nuisti, mea causa pre-
ciosissimum corpus
interficiendū, san-
guinemq; tuū pfu-
dendum in cruce de-
disti. Nūc vero mi-
sericordissime serua-
tor, omnia hec pro-
fit mihi quæ tu gra-
tis donasti mihi, qui
pro me teipsum do-
nasti, sanguis tuus
omnium peccatorū
meorum sordes, ma-
culasq; diluat: iusti-
tia tua meam iniusti-
tiam tegat & occul-
tet: merita passionis
sanguinisq; tui, sint
peccatorum meorū
satisfactio. Da mihi
domine gratiam tu-
am, vt fides mea sa-
lūsque in sanguine tu-
o in me non vacillet
sed firma semper,
stabilis

stabilis scilicet sit, ut spes
miae tuae vitaeque aet-
nae nunquam in me defici-
at: ut charitas in me
nunquam frigescat: ut in-
firmitas denique car-
nis meo timore mor-
tis non superet. Concede
mihi misericors ser-
uator, ut ubi mors o-
culos corpori conclu-
ferit, oculi tamen me-
i perpetuo in te inue-
antur: ut cum mors lingue
sermonisque usum pri-
ripuerit: cor tamen
ad te clamet, et voci-
feretur. In manus
tuas domine com-
mendo spiritum me-
um. Domine Iesu
accipe spiritum me-
um. Amen.

Gene
my solle
unto the.

Prayers.

constant, that the hope of
thy mercy and life euerla-
sting neuer decay in me;
that charite wax not cold
in me: finally, & the weke-
nes of my flesh be not o-
uercome with the feare of
death. Graunt me merciful
saviour, that when death
hath shut vp the eyes of
my bodi, yet that the eyes
of my soule maye styll be-
holde and loke vpon the,
that when death hath ta-
ken awaye the vse of my
tong & speche, yet that my
heart may cry & say vnto
the: In manus tuas dñe comen-
do spiritum meum, that is to
say: O lord, into thy hā-
des I geue and comit my
solle, Oñe Iesu accipe spiritum
meum. Lorde Iesu receiue
my solle vnto the. Amen.
A gene:

Prayers.

A general confession of
sinnes vnto God.

Generalis cōfessio pec-
catorū deo.



Most merciful
lorde God and
most tēder and
deare father,
bouchesafe I
heartely beseeche the, to
loke doune with thy fa-
therly eyen of pitie vpon
me moost vile & wretched
synner, whiche lye here
prostrate in heart before
the fete of thy botomeles
mercy, for I haue synned
against the throne of thy
glory, and before the Fa-
ther, in so muche that I
am nomore worthy to be
called thy sonne. Neuer-
thelesse, forasmuche as
thou art the God and fa-
ther of all comfort, and a-
gaine desirest not I death



MISERI-
cordia
sime do-
mīe de-

& benignissime cha-
rissimeq; pat̄ digna-
re, p̄cor, pat̄nis oculis
pietatis tue me vilissi-
mū & miserimū pec-
catorem, hic āte pe-
des misericordie tue
corde prostratum a-
spicere: quia contra
thronū gloriæ tuæ,
& coram te pater
peccaui, vt minimē
sim dignus vocari
filius tuus. Sed quia
tu es deus & omnis
consolationis pater,
nec mortem pecca-
toris desideras, sed

v. i.

of

tanq̄

tanq̃ verus Samari-
tanus de misere vul-
nerato aīo meo labo-
ras. Effice, queso, p̃-
cioso oleo cōsolatio-
nis tu: ī vulnera mea
īfundēdo, vt alacri-
ter curram cum filio
perdito ī eternę mīe
tue gremiū, quia ecce
tu es spes mea, & fi-
des in q̃ solum acqui-
esco plenāmq; in te
confisiōē fiduciāq;
habeo, atq; adeo fide-
li corde ī misericor-
dia tua sperādo cre-
do in te o deus p̃r, in
te o deus fili, ī te o de-
us spiritus sc̃tē tres
personę & vne vere
deus; pręter quem
nullum alium agno-
sco deum, neq; in
coelo sursum, neq;
in terra deorsum.

Immo

Prayers.

of the synner, but like a
true Samaritane takest
thought of my sely wou-
ded solle: Make me (I
pray the) by infoundyng
thi precious oyle of cōfort
into my woundes, ioyfully
to rūne with the lost sōne
vnto the lap of thy euer-
lastyng pitie. For lo, thou
art my hope and trust, in
whom I onely repose my
selfe, hauyng in the ful cō-
fidence and faith, and so
I say with very faithfull
heart, trustyng in thi mer-
cy, I beleue in the o God
the father, in the o God
the sōne, in the o God the
holy gost, thre persons &
one true & also very God,
beside whō I knowledge
none other god in heauen
aboue nor in yerth beneth
yea

Prayers:

pen, and I poore synner
do accuse my self vnto the
deare father, that I haue
soze and greuously offen-
ded thy almightye good-
nes & maiestie in the com-
mittynge of myne aboun-
dant, greuous and many
folde synnes, & wretched-
nes, for I haue not kept
the lest of thy most godly
and blessed cōmaundemē-
tes like as thy righteous-
nes maye require and de-
maūde the same of me: I
haue (I say) not honored
the like my god, nor dread
the like my lord, loued the
like my father, trusted in
the like my creature and
saviour. Thy holy and
dreadful name vnto whō
all glory and honoure be-

v.ii.

longeth

Immo verò ego mi-
ser peccator apud te
accuso meipm beni-
gnissime pater gra-
uiter vehementerq;
omnipotentem bo-
nitatem maiestatemq;
tuam offendi, varia
miserabiliacq; pecca-
ta & flagitia in te ad-
misi, quia ex diuinis
sanctisq; pceptis tu-
is, quemadmodū iu-
sticia tua à me requi-
rere exigerēq; pos-
sit, ne minimū quidē
seruaui Neq; enī te
vt deū meum hono-
raui: neq; vt dñm
meū metui: neq; vt
patrē meū amaui: ne-
q; i te vt i creatorem
meū seruatoreq; cre-
didi. Sancto terribi-
licq; nomine tuo cui
oīs gloria honorq;
debes

debetur, temerè abu-
sus sū: operibus ti-
bi acceptis festos di-
es non sanctificaui:
nec ī virtute idonee
proximū instruxi:
neq; parentes meos
honorauī, neq; obe-
diens illis fui, p quos
quasi p instrumenta
viam mihi in hunc
mundum parasti:
Sūmis potestatibus
& magistratib⁹, qui
authoritatem abs te
sumunt, non luben-
ter obtemperaui:
cor meum ab ho-
micidio integrū pu-
rū neq; non seruauī:
Imò nisi gratia tu-
a misericordiāq; me
diffendisset, facinus
quoq; ipsum homi-
cidii admisisse: neq;
a fur-

Prayers.

belongeth, I haue bled
in vaine. I haue not sac-
tified the holy daies with
workeſ whiche be accep-
table vnto the, nor instru-
ctyng my neighbour in
vertue accorbyngly. I
haue not honored my pa-
rentes nor bene obedient
vnto them through whō
(as by an instrumēt) thou
hast wrought my cōming
into this worlde. The
highe powers and rulers
whiche take their auctho-
ritie of ꝑ I haue not bene
willyngly obdient vnto.
I haue not kept myne
heart pure and cleane frō
manslaughter, yea, had
not thy grace and merce
defended me the better, I
shulde haue cōmitted the
dede also. I likewise am
not

Prayers.

not pure frō theft, nor frō
aduoutry, nor from false
witnes bearing, but haue
in myne heart and minde
wyshed and desired my
neighbours gooddes and
thinges. I haue folowed
the great prince of this
worlde Satan (whiche
hath bene a lier even frō
the begynnyng) in cōcupi-
scence of the fleshe, in prid
of liuyng, in liuyng, in dis-
ceitfulnes, in lechery, in
hatred and also enuy, in
backebityng, in dyspayre,
and also in misbelefe. My
fiue wittes haue I fouly
misused & spent, in hea-
ryng, seying, smellyng, ta-
styng & also felyng, which
thou hast geuen me to vse
vnto thy honor & glozy, &
also to the edification and

glory

b.iii. profite

a furto integer sum,
nec ab adulterio,
nec a falso testimo-
nio, sed corde atq;
aīores bonāq; pxi-
mi appetiui. Magnū
mundi huius prin-
cipem Satanam, qui
ab initio mendax fa-
it, sequutus sum, par-
tim cōcupiscētia car-
nis partim superbia
vitae partim menti-
endo, imposturis, li-
bidine, odio, inui-
dia, obtrectatione,
diffidentia, incredu-
litate, quinq; sensi-
bus meis turpiter a-
busus sum, audiēdo,
videndo, olfacien-
do, gustādo, tangen-
do, quae omnia mihi
vtenda ad honorem
gloriāq; tuam, ad
edificationem vtili-

tateq;

tateq̄ proximi dede-
ras, sed q̄ nocuq̄ tā-
de diuinā maiestātē
tuā offēderi, & cōtra
eternā maiestātē tuā
peccaueri, nemo enī
p̄fectē peccata sua co-
gnoscit (vr̄ p̄pheta
testat̄, sine id̄ iter diu-
no stūue fecerī, imō a
pueritia vsq̄ ad hūc
diē, siue id̄ verbo, o-
pe, cogitatione, palā
clanculūue designa-
ueri. Misericordissi-
me deus mi, penitet
me illius abs ino-
tiam pectore, immō
verō aīa mea p̄ do-
lore languet miseri-
cordissime p̄r, nō me
millies plus dolere
q̄ doleo, verū tamen
vr̄ significatio aliqua
penitentīe eluceat,
quāq̄ omnīū corda

satis

Prayers.

profite of my neighbour.
But in what maner soe-
uer that I haue offended
and synned against thy e-
ternal maiesty (for no mā
knoweth thoroughly his
synnes as thy prophete
witnesseth) whether it
hath bene by day or els by
night, yea, euen from my
childhod vnto this day,
were it in wordes, workes
or thoughtes secretly or
openly: O my mercyfull
God, I am sorry for it, eue
from the very botome of
my heart, yea, & my soule
mourneth for sorrow most
mercyfull father, that I
am not a thousand times
sorer then I am. Now be-
it, in token of great repē-
tance (though all heertes
be known well ynough) be
vnto

Prayers.

unto the) I do knocke & strike my breast and say in bitternes of heart and soule, **Lord** God father haue mercy, **lord** **GOD** sonne haue mercye, **lord** god holy gost haue mercy Spare me of thy infinite mercy dere lord now, & al the daies of my life, and let me haue part of thyne aboundant grace, so as I may chaunge my sinnefull life, and put out of me the olde man with al his euil concupiscence, & also that I may dye vnto y^e world, and that the worlde may be vnto me a crosse, & so go furth into a newe life. Strengthen me (**O lord**) in a true humble hart, in perfect loue, hope & trust in y^e.

v.iii. Genu

satis tibi sit cognita, pulso, ferioq; pectus meū, & i amaritudine cordis aīacq; meē dico: dñe deus pī mi serere, dñe deus fili misere, dñe de' spūs sancte miserere pro infinita mīa tua benignissime dñe parce mihi & nūc, & oēs dies vitę meę & abū dātē gratiā tuam imperte mihi, vt impiā vitā, cōmutē, & vete rem hoēm, ac omnē malā cōcupiscētiā deponam, vt mūdo moriar, & mundus mihi crux sit, vt ī noua vita progrediar. Corroborā me dñe ī vera humilitate cordis, perfectōq; amore, spē & fiducia tui.

Da

Da aīe me: gratiā, vt
te vnū desiderem, in
te vno gaudeam &
acquiescā, vt omnia
repudiem, deserāq;
vanam huius mūdi
fiduciam, vt me cū fi-
de seruo media no-
cte mortis meae pa-
ratū iuenias, quē su-
bito me de improui-
so quasi fur adorie-
tur. Esto mihi illo neces-
sitatis tempore dñe
turris fortitudinis,
locus refugii, defen-
sator deus precipue
contra faciē diaboli,
qui quasi leo rugiēs
tū maxime paratus
ad me deuorandum
erit; & contra despe-
rationem quē tū
omnibus modis ve-
xabit me. Consola-
tio tua adhaereat
mihi

Prayers.

Geue my colle the grace
to desire the onely, in the
onely to reioyce & repose
my selfe, and that I may
bitterly renounce and for-
sake the vaine affiaūce of
this worlde so that thou
mayst finde me redy with
the good seruaunt in the
midnight of my deathe,
which shal sodenly steale
vpō me like a thefe ere I
be aware. Be thou vnto
me at the time of my deth
(o lord) a towre of strength
a place of refuge, and a de-
fensible God, namely a-
gainst the face of the fend
who like a royrng Lyon
shalbe then most redy to
denoure me, and against
desperation, whiche then
shalbe busye to greue me.
Let then thi cōfort cleane
fast

Prayers

fast vnto me, thy mercye
kepe me, and thy grace
guyd me. Fetche then a-
gaine, lord God the fa-
ther, that whiche thy pu-
issant might hath shapen
fetche then againe Lorde
sonne, & whiche thou hast
so wisely gouerned and
bought with thi precious
blud. Take againe then
lorde holy gost, that whi-
che thou hast kept & pre-
serued so louingly in this
region of synne and vale
of misery, iii. persons and
one very God, vnto who
be praise and honoure for
euer and euer. Amen.

A prayer against the deuill.

Iesu Christ (oure
lorde) whiche by
the mouth of the
holy apostle saint Peter,
b.b. most

mihi, misericordia
tua custodiat me, gra-
tia tua gubernet me.
Reduc me, domine
deus pater, quem ma-
gna potentia tua for-
mauit: reduc, domine
fili quē tam pruden-
ter gubernasti, & p-
cioso sāguine tuo re-
demisti: reduc, domi-
ne spiritus sācte, quē
tā amanter custodis-
uisti, & cōseruauisti
ī hac regione mortis
& valle miserie, tres
persone, & vne vere
deus, cui laus & ho-
nor ad omnem eter-
nitatem. Amen.

Precatio cōtra diabolū.

I Omīne lē
su Chre q
p os sācti
Petri apli
veris

Prayers.

verissime dixeris, ad
 uersariū nrm diabo
 lū quasi leonē rugiē
 tē circuire querentē
 quem deuoret, ope
 rosus enim est & im
 petuosus, & irrum
 pit in nos ita, vt nisi
 tu adiuues facile de
 cepit nos astucia sua,
 interuerterit nos po
 tentia, & crudilitate
 sua discerpserit nos,
 quod si tu semel qui
 illū superaueras, vel
 eminus apparueris
 facile illū perterre
 facies, & vnico aspe
 ctu fugā conuerteris,
 dignare dñe ī defen
 sionē tuā nos recipe
 infātes adhuc, ībeci
 los, debiles, impitos
 ne impetuosā, crude
 lisq; bestia nos di
 scerpā ac dilaniet, p̄
 nobis ferimus ī hac

most truely diddest saye
 that our aduersary the de
 uil goeth about like a ro
 ryng Lyon, sekynge whō
 he may deuour: he is busy
 and fierse, & breaketh in
 vpon vs, so yf thou helpe
 not, he wyl soone deceiue
 vs, with his crafte ouer
 turne vs, with his might
 & with his cruelnes teare
 vs in peces. But if thou
 whiche haste banquished
 him, wilt appeare, but as
 it were a far of, thou wilt
 make him afrayd, & with
 thy onely loke put him to
 flight. Cloughsafe (o lord)
 to receiue vs into thy
 garde, beyng but infātes,
 weke, feble and vnskilful,
 lest the fiarse & cruel beast
 all to teare vs. we beare
 before vs and shew furth
 in

Prayers.

in this our fight the crosse
thy banner, the crosse thy
triumph and victory, that
our enemy mai wel know
that we do oure busynes
by thy counsaile, ayde, and
strength: To the be glory
for euer. Amen.

For the desire of the life
to come.

Thys my bodye is
the verye darke &
filthy prision of the
soulle, this world is an ex-
ile and banishment: this
life is care and misery, but
where thou art (O lord)
there is the very countrey
of libertie, & euerlastyng
blissednes. Stirre our min-
des now & then, to reme-
ber so great felicitye: poure
into oure heartes a desire
of suche precious thinges
and

pugna nra cruce, ve-
xillu tuu, cruce, triu-
phu tuum, cruce, vi-
ctoria tua, vt inimi-
cus nr certo itelligat
nos tuo consilio, auxi-
lio, presidio nras res
gerere. Tibi gloria
ad eternitatem. Ame

Pro alterius vita
cupiditate.

Nime obscu-
ri tuncq; carcer
hoc corp' est
exiliu qli, & amanda-
tio hic mudus, cura-
taru & miseria vita
nra est, vbi tu es dne
ibi vera patria, liber-
tas, sepiena felicitas
Excita iterim metes
nras ad tarta felicitas-
te animo repetenda.
Affunde cordib' no-
stris preciosarum &
expetendaru rerum
omnium cupiditate,
da

Prayers.

Da mentibus nostris
quietem, & concede,
vt aliquem gustum
eternarum felicitat-
um habeamus, vt
res humane omnes
fordide nauseabun-
daeque videantur,
quas nunc tam labo-
rioso inquirimus, ra-
cupide cōplectimur
tam firmiter retine-
mus, vt has acerbis
inquinatisque res fugi-
amus & repudiemus,
dulcedinem consu-
tudinis tue ardē-
ter cōcupiscamus,
qua bonitas oīs
continetur.

Tibi glo-
ria ad
eternitatem. Amen.

FINIS.

and of al thinges most to
be desired. Geue quietnes
vnto our mynde, & graunt
that we maye haue some
tast of þe everlasting ioyes
wherby these thynges of
the worlde may seme fil-
thy, & to be so lothful vnto
vs, whiche we seke for
so earnestly, and embrace
so greedely, and retaine so
surely, that we mai refuse
and dispise these bitter &
filthy thinges, and most
seruently desire the sweet-
nes of thy familiaritie,
in the which al good-
nes is contained:

To the be glory
for euer.

Amen.

The end of the Primer.

*The copy of the Kynge's highnes
bil assigned.*



HENRY THE VIII.

by the grace of **G O D** of England
fraunce, and Ireland kyng: defendour of
the fayth, and of the churches of England
and Ireland in yearth the supreme heade.
To all Printers and boke-sellers, and to al
other our officers, ministers and subiectes.
We do you to vnderstand, that of our grace
especial, we haue graunted and geuen priuiledge and licence, to
our welbeloued subiect Richard Grastron, Printer and sernant
to oure moost dearest sonne Prince Edward, and Edward
Whitchurche citezen of London, to Print or cause to be printed
our Primer (nowe by vs and oure Clergye set furthe) bothe in
Englishe and latin: and none other person nor persons of what
estate, degre or condition soeuer they be of, to Print or cause the
same Primer to be Printed, or any part thereof, but onely the
sayd Richard and Edward and either of them, and the assignes
of any of them. Neither to set nor hye of any other impressions
than suche as shalbe Printed by the sayde Richard or Edward
or the assignes of any of them.

Wherfore, we wyll and streightly commaund and charge all
and singuler our subiectes, aswel Printers as boke-sellers, and
all other persons within our dominions, that they ne any of
them presume to Print or set, or cause to be Printed or sold
the sayd boke or any part thereof, contrary to the mea-
nyng of this our present licence and priuiledge, vnder
payne of our high displeasure.

Geuen at our Manoure of Grenewiche the. xxviii.
Day of May, in the. xxvii. yere of our reigne.

N. X. D. M.
God save the King.
Amos



IMPRINTED AT
London within the precincts of the late
dissolved house of the grey Friars by
Richard Grafton Printer to the
Princes grace, the vi. date
of September, the yere
of our Lorde,
M.D.XLV.
Cum privilegio ad im-
primendum solum.



